

THE
BĀGH O BAHĀR

THE TEXT-BOOK
APPOINTED BY THE GOVERNMENT OF INDIA FOR THE
EXAMINATION OF MILITARY OFFICERS AND
OTHERS BY THE HIGHER AND LOWER
STANDARDS IN URDU.

TRANSLATED BY
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TRANSLATOR'S PREFACE.

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THE Bāgh-o-Bahār having been re-introduced by the Government of India as the Text-Book for the Higher and Lower Standard Examinations in Urdu, I have undertaken this translation in the hope that it may prove of use to Candidates for those Examinations. Former translations of this book have always appeared to me to be either so free that it is difficult for a beginner to follow them, or so literal that the English is for the most part nonsensical, and at times it also conveys no intelligible meaning to an Englishman. In this work I have endeavoured to steer a middle course by adhering as closely as possible to the Urdu Text, whilst at the same time using intelligible English. In the case of some of the obscurer idioms, I have given a free translation in the text, and the literal meaning in the footnotes. There can be no doubt that a knowledge of the derivation of a word is an immense help in remembering it; this is especially the case as regards Arabic words and Persian Compounds, of which the Urdu language is so largely composed. The derivation, &c., of practically every one of such words will be found in the ~~footnotes~~ ^{Notes}, and I think students will find that a study of these notes will amply repay them. I have preferred to repeat the notes occasionally, rather than refer to back notes, as it will save the student time and trouble. The words in the text between brackets, thus (), are inserted to elucidate the meaning, they do not occur in the Urdu Text. Those between brackets, thus [], correspond to the brackets in the Urdu. Each page in this book contains two pages of the Urdu Official Text-Book, the numbers of the corresponding pages of which will be found at the inner top corner of each page of this book.

My best thanks are due to Maulavi Mohamed Yusuf Jafari, the Head Maulavi of the Board of Examiners, Fort William, for his valuable assistance in the solution of many knotty points. I have also received great assistance in the compilation of the Notes from Platts' Hindustani Dictionary, a most useful and reliable work, which I heartily commend to the notice of all students, especially those who are interested in the Etymology of the Urdu language.

PREFACE.

In the name of God, the most merciful and compassionate.¹

THE BĀGH O BAHĀR.

(The Garden and the Spring).

Praise³ be to God! What a Creator⁸ he is, who, from a handful of dust, has ad so many⁴ forms and bodies of different kinds, out of clay. Notwithstanding that there are two colours, one fair⁶ and the other dark, and though He has the same nose, ears, hands, and feet, to all, nevertheless, He has created is kinds of forms, each distinct the one from the other, so that with the ,⁷ and form⁸ of the one, the size and frame of the other does not agree; gst millions⁹ of created beings, you may recognise whichever one you desire The sky is (but) a bubble in the ocean of His unity, and the earth is a watery le, but the wonderful thing is this, that the ocean rolls thousands of billows ist it), yet it cannot do it the slightest harm.¹⁰ One may say¹¹ that the ie of man is dumb in (singing) the praises of Him, who is possessed of such and might. If he should speak, then what can he say? It is better for o remain silent concerning things, about which he is unable to speak

From¹² heaven to earth,¹³ whose things these are,

Should I wish to write His praise, how have I the power to do so?¹⁴

When the Prophet¹⁵ said —“I do not comprehend Him,”

He who would claim to (be able) to do this, is a great fool.¹⁶

Night and day, this sun and moon are revolving, and gazing on His handi-work.¹⁷

Indeed, the form of every individual is an eye¹⁸ of astonishment,

He, who neither has, nor ever will have, any second¹⁹ or compeer,

To such a unique being, Godhead is in every way suitable;²⁰

But I know this much—He is the Creator and Provider.²¹

In every way, His kindness and beneficence are upon me.

And blessings on His friend, for whose sake He created the earth and sky, bestowed on him the rank of apostleship.

All Muhammadan books begin with an address to God, praise of the Prophet, and praise of the to whom the work is dedicated.

From Arabic *سبح* “to magnify, glorify (God).”

صانع from *صنع* “to make, construct”

کذا repeated to signify “what various”

From *با* “with,” and *وجود* “being, existence,” from *وجد* “to exist.” *لا يوجد* *lit* “with the ice of,” hence “notwithstanding”

گورا means “of fair complexion,” used for a European who is not a gentleman.

سج “appearance, shape,” from *سجنا* “to be prepared, &c.”, Intransitive of *ساجد* “to e.”
دشع syn. of *دشع*

کڑو (generally written *کرور*) = ten millions, a hundred lakhs.

Lit “cannot disorder a hair of it.”

گویا “as it were, it may be said,” from *گفتن* “to say, speak.”

Note the idiom, *lit* “taking from the heavens to the earth.”

فرشی *lit* “carpet”

14 Lit “what possibility is there?”

پیغمبر contracted form of *پیغمبر* “prophet,” from *پیغام* “message.”

From *نا* “not,” and *دانستن* “to know.” *17 صنعت* “works,” vide note 3 above.

Persian Genitive *دیدن* Perfect Participle of *دیدن* “to see” Also means “an eye.”

“Second,” from *دو* “to double” *20* Imperfect Participle of *شدستن* “to suit, become”

From *رزق* “to grant means of subsistence.”

The pure body of Mustafa¹ is a light of God,
 For this reason that body had no shadow, it is well known ;
 Where is my capacity so great that I may speak in praise of him ?
 But this is the rule and custom of the eloquent.²
 And blessing⁴ and peace be on the twelve Imams,⁵ who are his progeny.³
 Having completed here the praise of God and Ahmad,
 I will now begin the work which I have in view.⁶
 Oh God ! For the sake of the descendants of thy Prophet,
 Make this speech of mine acceptable to the minds of high and low.

The origin⁷ of this work⁸ is (as follows) :—that in the year one thousand, two hundred, and fifteen of the Hijrah,⁹ and eighteen hundred and one of the Christian Era, corresponding to the year one thousand two hundred and seven of the Fasli Era, in the time of the most noble¹⁰ of nobles,¹¹ the Marquis of Wellesley, Governor General, and Lord Mornington, [in whose praise the intellect is confused, and the understanding bewildered. God has joined together in his person all the qualities which rulers should possess. In short, it was the good fortune of this country that such a Governor¹² should honour it by coming ; by the beneficence of whose footsteps a world has obtained tranquillity ; no one has power¹³ to oppress anyone else ; the lion and the goat drink at one watering place¹⁴ ; all the poor¹⁵ and the needy utter benedictions, and live (in peace)] the cultivation of learning extended. Illustrious¹⁶ gentlemen conceived a strong desire to become acquainted with the Urdu language, and converse¹⁷ with the natives of Hindustan, (so that) they might transact the civil affairs with complete understanding (of them). For this reason, a good many books were composed in this year, according to order.

I make representation in the service of those gentlemen who are wise, and who are able to speak Hindustani, that the story of the Four Darweshes was originally related by Amir Khusrau of Delhi,¹⁸ on the occasion of his Holiness, Nizam-ud-din Auliya Zari Zarbakhsh [who was his spiritual adviser, and whose shrine is at Delhi, six miles from the Fort, outside the Red Gate, before the Mud Gate, near the Red House], falling sick.¹⁹

¹ مصطفیٰ = "chosen." An epithet of the Prophet.

² From سخن "speech," and گوی "speaking, eloquence," from گفتن "to speak."

³ آل = "descendants." Syn. of اولاد (Arabic Plural of ولد).

⁴ صلوة (= صلاة) "prayer, benediction," from صلى "to pray."

⁵ امام = "head of religion, patriarch." The twelve Imams were the descendants of Muhammad.

⁶ جوہی منظور کام May also mean "work which is agreeable to me."

⁷ منشا "source, origin," from نشا "to grow, spring up."

⁸ تالیف from Arabic ألف "to cleave to." Hence "compilation, &c."

⁹ The Hijrah, or flight of Muhammad, dates from 12th July, 622 A.D.

¹⁰ اشرف Arabic Comparative and Superlative of شریف "noble."

¹¹ اشراف Arabic Plural of شریف "a noble."

¹² From Arabic حكم "to restrain, exercise rule."

¹³ میچال from چال "to go round." Hence "room, scope."

¹⁴ گھاٹ "steps leading down to a river." Bathing place, &c.

¹⁵ غریبا = "the poor." Plural of غریب.

¹⁶ ذی or ذی = "endowed with." Hence ذیشان = "possessed of dignity."

¹⁷ Lit : "speaking and hearing," from گفتن (Persian) "to speak," شنودن "to hear."

¹⁸ Amir Khusrau was a celebrated Persian poet of Delhi. Born 1253, died 1325 A.D.

¹⁹ Lit : "his constitution became tired."

hen, in order to amuse the mind of his spiritual director,¹ Amir Khusrau was continually reciting this story, and he tended him during his sickness.² God stored him to health after some days, then, on the day of the bath of convalescence, he pronounced this blessing, that whoever should hear this story, he would remain in good health³ by the grace of God. Since that time, this tale became current in the Persian language.

Now the lord of bounty, the master of generosity, and the appreciator of merit, Mr John Gilchrist [may his prosperity always keep on increasing, as long as the Ganges and Jumna flow], of his bonignity gave orders to translate this story to the idiomatic Hindustani colloquial dialect, which the Urdu people, Hindus, Mussalmans, women, men, boys and children, nobles and plebeian habitually speak amongst themselves. According to his Honour's order, I began to write in that vernacular style, just as one converses.

First of all, this criminal and sinful person, Mir Amman of Delhi, will relate his own circumstances, (as follows) —“My ancestors,⁴ from the reign of King Humayun, continued performing devoted service⁵ to every⁶ king, generation⁷ after generation, and they⁸ (the monarchs) also, with protecting eye, continued showing much appreciation, as their services deserved. Having exalted⁹ them by the bestowal of grants of land¹⁰ and offices, and appointments,¹⁰ they enriched them and made them prosperous, and with their auspicious tongues named them as hereditary¹¹ retainers,¹² and ancient office-bearers, thus moreover, this title is registered in the royal office. When this misfortune befell such a house as this [for all houses prospered on account of that house], which is apparent, [why relate what is apparent?],¹⁴ when Suraj Mal the Jat confiscated¹⁵ our jagirs, and Ahmad Shah Durrani plundered our household goods. After suffering such ruin, I became an exile¹⁶ from this city which is my native country and the place of my birth, and my navel-string is buried in it], and such a ship [whose helmsman was the king] was destroyed. I began to plunge¹⁷ in the ocean of helplessness, the support of a straw seems [lit. a great matter to a drowning man]¹⁸. For some years I rested in the city of Zimabad,¹⁹ (where) I experienced varying fortunes.²⁰ At length, from there also

¹ مرشد “spiritual teacher,” from رشد “to take or follow a right course.”

² From بیمار “sick,” and داری from داشتن “to keep, hold” —“attendance on sick person.”
³ ندرست from بدن “body,” and درست “right, safe, sound.”

⁴ Lit. “great.” Hence “great man, ancestor.”

⁵ رکاب Lit. “stirrup.” From رکب “to ride, mount.” Hence “retinue, &c.”

⁶ From فشاندن “to scatter” حان فشان = “life-scattering”, hence “devoting one's life to service of another.”

⁷ پشت = “back, prop, support.” Hence “generation.”

⁸ وے would make better sense here, as it is presumed it means all the kings from the times the speaker's ancestors.

⁹ A ‘Jagir’ is a grant of land, usually conferred for military services. ¹⁰ Plural of خدمت

¹¹ From سر “head,” and فراز from فراخیدن Persian “to exalt.”

¹² حاکم زاد Lit. “born in the house”, from حاکم “house,” and زاد from Persian زادن “to be born.”
¹³ موروثی “hereditary”; from Arabic وراثت “to receive by inheritance.”

¹⁴ عیان “manifest,” را “to,” چه “what?”, بیان “description.”

¹⁵ From ضبط “to keep, preserve.” ضبط کرنا “to seize, confiscate.”

¹⁶ جلا وطن هونا from جلا وطن کرنا “leaving one's country.” جلا وطن کرنا = “to banish.” جلا وطن هونا “to exile oneself.”

¹⁷ غوطه کھانا “to dive, plunge.” Note use of کھانا Lit. “to eat.”

¹⁸ Equivalent to English Proverb, “a drowning man grasps at a straw.”

¹⁹ آباد = “inhabited.” Hence “city, town.” آباد عظیم another name for Patna.

²⁰ Lit. “something succeeded, something failed.”

my feet were torn up, fortune¹ did not favour² me; I left my family,³ and embarking⁴ on a vessel all alone, and arrived at Calcutta, that most noble of cities,⁵ impelled by the hope of supporting myself⁶ there. I passed some time out of work; by chance, Nawab Dilawar Jung sent for me, and appointed me for the tuition of his younger brother, Mir Muhammad Kazim Khan. I stayed there for about two years, but I did not see (any means of gaining) my livelihood there. Then through the agency of⁷ Munshi Mir Bahadur Ali, I gained access to that brave gentleman, Mr. John Gilchrist [may his good fortune endure].⁸ At last, by the aid of my (lucky) star, I have grasped the skirt⁹ of such a generous person; prosperous days must (now) come, but if they do not, this even is a blessing that after eating a morsel, I can stretch out my feet and go to sleep; and in my house ten people, large and small, obtain maintenance, and bless that distinguisher of worth; may God accept their prayers.

I have heard from the mouths of my ancestors the facts concerning the Urdu tongue, (which are) as follows:—The city of Delhi has, in the opinion of¹⁰ the Hindus, existed throughout the four ages;¹¹ their kings and people had been living there from time immemorial, and had been speaking their own language.¹² The rule of the Mussalmans had lasted for a thousand years; Sultan Mahmud Ghazni came, and then the Ghori and Lodi dynasties reigned. On account of this intercourse,¹³ the languages of the Hindus and the Mussalmans became somewhat mixed.¹⁴ At last, Amir Timur [in whose family¹⁵ the imperial name and descent still continues], took Hindustan. By his arrival and stay, the bazaar of the army entered the city, for which reason the city bazaar was named¹⁶ 'Urdu.' Then King Humayun, being much harried by the Pathans, went to Persia; at length, having returned from there, he punished¹⁷ those (of his enemies, the Pathans) who had remained. No wicked person remained to set on foot sedition and rebellion.

When King Akbar ascended the throne, all the tribes from the surrounding countries having heard of the appreciation of merit, and the munificence of this family, which was second to none,¹⁸ came into the royal presence and assembled; but the dialect and speech of each of them was different. On account of their being collected together, and the traffic, trade, and conversation among them,

1 From روز "day," and کار "work," = "business, livelihood," and, (as above) "fortune."

2 From وفق "to find (a thing) in accordance (with)." Hence موافقت = "conformity, &c." کرنا موافقت "to enter into friendship with, &c."

3 عیال Plural of عیال ('aiyil), and اطفال Plural of طفل. They both mean "children, family."

4 Note the idiom. "To embark on a ship" = کشتی پر سوار ہونا.

5 Plural of بلد = "city, town, country."

6 Lit: "by the force of water and grain."

7 From the Arabic وسيل "to strive to obtain access to." وسیلا = "the means of effecting anything." سے وسیلے = "by means of, through."

8 دام from Arabic دَام "to continue." (Used optat.) Dāma iqbāl-hu = "may his prosperity continue."

9 Meaning "I have succeeded in obtaining the patronage of."

10 Note the idiom نزدیک lit. "near." Used as above, it means "in the opinion of."

11 The four Ages, according to the Hindus, are: Satya, Tretā, Dwāpar, and Kali.

12 بہاگھا = "language, speech." Syn. بہاشا.

13 Lit: "coming and going"; from Persian آمدن "to come," and رفتن "to go."

14 From Persian آمیختن "to mix."

15 گھراٹا "family, household," from گھر "house." (Syn. خاندان.)

16 کہنا Causal of کہنا "to say, speak."

17 Lit: "ear rubbing"; hence "chastisement."

18 From لا "without," and ثانی "a second"; from Arabic ثنی "to double."

a language (common to all, that of the Urdu (or camp), was decided upon. When his Majesty Shah Jahan,¹ Sahib-i-Qiran² caused the royal palace and the principal Mosque, and the ramparts³ of the city to be built, and the peacock throne⁴ to be studded with jewels, and having set up⁵ on poles a tent like a mass of clouds (in extent), he caused it to be stretched tight with the tent-ropes, and the Nawab Ali Mardan Khan brought the canal (there), then the king was pleased, and gave orders for a feast, and constituted the city his Capital.⁶ From that time it has been known as Shah Jahanabad⁷ [although Delhi is separate, that is called the old city, and this the new], and he gave the market of that place the title of "the Royal⁸ Camp."

From the reign of Amir Timur to that of Muhammad Shah,⁹ moreover, to that of Ahmad Shah and Alamgir the Second, the sovereignty descended, without any break, from generation to generation;¹⁰ at length, the Urdu tongue gradually becoming more and more purified, became so pure that the dialect of no other city could compare with it.¹¹ But a just appreciator of merit is necessary to arrive at a decision; so God has now, after a long space of time, created a learned gentleman of penetrating intellect¹² like John Gilchrist, who, by his intellect and the inventive power of his genius, and research and trouble, has compiled books of rules. For this reason the language of Hindustan has become current in all countries (of India), and its splendour has been increased afresh;¹³ otherwise no one thinks badly of his own turban and speech and gait. If you question a villager, he calls the dweller in towns by (bad) names, and he considers himself better than anyone. Well, the wise men¹⁴ themselves know¹⁵ (all about it).

When Ahmad Shah Abdali came from Cabul, and plundered the city, Shah Alam was in the east; no heir or ruler of the kingdom remained, the city was without a head. It is true that the city flourished on account of the prosperity of the empire, now all of a sudden ruin overtook it. The principal men of that place scattered in all directions,¹⁶ and went wherever they could find refuge.¹⁷ By intercourse with the people of whatever country they went to, their vernacular became changed, and there are many people, who, for some reason or other, have gone to Delhi and remained there for ten or five years, how much even will they be able to speak (without making blunders)? They will be sure to make mistakes somewhere or other. And the person, who, after suffering all (sorts of) disasters, has remained fast¹⁸ in Delhi, and ten

¹ Shah Jahan was the third son of Jahangir, and mounted the throne in the year 1627 A.D.

² قِران is the conjunction of the two fortunate planets Jupiter and Venus; under which Shah Jahan was supposed to have been born.

³ From شهر "city," and پناه "protection, defence." Hence شهر پناه = "ramparts."

⁴ The peacock throne, which was built by order of Shah Jahan, was carried away to Persia as a trophy by Nadir Shah in 1739.

⁵ From Persian ایستادن "to stand." اِستادۀ کرنا "to raise up, erect."

⁶ From دار "house," "abode," and خلافت "government." Hence دار الخلافت = "seat of government, capital." آباد means "inhabited, populated." Hence "town."

⁸ معالً (mu'allā) Past Participle of علی "to make high."

⁹ Muhammad Shah, grandson of Bahadur Shah, (who was the second son of Aurangzebo), mounted the throne of Delhi in 1718 A.D.

¹⁰ پیڑھی = "descent, extraction." Syn. پشت.

¹¹ Lit: "could not knock against it."

¹² From نکتہ "a point (of wit), a quaint conceit," and رس from the Persian رسیدن "to arrive." نکتہ رس "one who appreciates subtleties." Hence "penetrating, sagacious." Syn. نکتہ فہم, نکتہ شناس.

¹³ Lit: "from a new head."

¹⁴ عاقل "a wise man," from عقل "to be or become intelligent," and ان Persian Plural suffix for animate beings.

¹⁵ دانستن 3rd Plural Present Tense of Persian دانستن "to know."

¹⁶ Lit: "I am somewhere, and you are somewhere."

¹⁷ Lit: "wherever their horns could penetrate."

¹⁸ Lit: "having become one of the stones of Delhi."

five generations of his (ancestors) have passed their lives in this very city, and has for a length of time attended at the levees of the nobles,¹ and at fairs² festivals³ and Hindu marriage ceremonies,⁴ and has walked about for amusement to see the sights in that city, and, after leaving it, has paid close attention⁵ (the purity of) his own language, his dialect will undoubtedly be correct. This able one also, after travelling to every city, and gazing on the sights (of each), arrived as far as this.

PROLOGUE⁶

I will now begin the story, give ear a little and listen and give an impartial opinion. It is thus written in the travels of the four Darweshes, and the relator has related that, formerly there was an Emperor in the kingdom of Rum,⁷ in whose time was united the justice of Naushirwan,⁸ and the generosity of Hatim.⁹ His name was Azad Bakht, and the seat of his government was in Constantinople, which we call Istamboul. In his time, the people were numerous, the treasury in a flourishing state, the army contented, and the poor¹⁰ were well off,¹¹ they passed their lives in such ease, and lived so happily, that in the house of each the day was 'Id,' and the night the 'Shab-i-Ba'at.' And as many thieves, pickpockets,¹² cunning thieves,¹³ petty larceners,¹⁴ and sharpers, as there were, he exterminated¹⁵ them all, and left no name or trace of them throughout his kingdom. The doors of the houses were not closed the whole night, and the shops in the bazaar remained open. Wayfarers and travellers proceeded along in the plains and forests, tossing gold as they went; no one asked them how many teeth they had in their mouths, where they were going.

There were thousands of cities under the dominion of this King, and several kings paid him tribute,¹⁶ notwithstanding the large extent of his kingdom, he did not let his heart be neglectful for a single hour of the remembrance and worship of God; he was in possession of all the enjoyments of the world which he could desire, but a son, which is the fruit of existence, was not in the garden of his life. For this reason, he remained for the most part in (a state of) melancholy, and, at the prayers of the five appointed times,¹⁷ he used to address the Bountiful One — "Oh God, Thou hast of thy favour, conferred everything on this humble one, Thou hast alone not given me a lamp for this dark house. This regret remains in my mind, that there is none to take my name, or to give me water; and thy secret

1 امرأ Plural of امير "a noble," to which the Urdu Plural inflection ون has been incorrectly put. 2 ميله has no meaning here. It is merely put in to jingle with ميله.

3 عروى either means in Arabic lit "marriage feast," in Urdu it means "a festival held in honour of saints." 4 چترى = "stick, wand." A Hindu marriage ceremony, in which bride and groom beat one another with sticks covered with flowers on the fourth day of the marriage.

5 From Arabic لفظ "to look through half shut eyes." 6 لحاظ كرا = "to mind, heed, attend to."

7 Lit "beginning of the story." 8 Turkey or Roumelia. 9 Naushirwan was the king of the 4th Dynasty of Persia. The Prophet was born in his reign in A D 578.

10 Hatim Tai was an illustrious Arab, celebrated for his generosity. He lived one generation before Muhammad. 11 غريب Arabic Plural of غريب. 12 Perfect Participle of Persian.

13 "to rest, be satisfied." 14 From جيب "pocket," and كتر "to cut."

15 From صبح "morning," and حيز from Persian حاستن "to rise." Thieves who enter a house and pilfer before the inhabitants are up in the morning.

16 Lit "one who picks up what has fallen or is lying about." Hence "petty larcener."

17 نيت و نيت كرا = "is not" (Persian نيت and نيت) from نيت "not" and نيت "to be." 18 Lit "horse shoeing." Was a tribute exacted under Muhammadan rule on the plea of keeping up the State Cavalry.

19 The Muhammadans are commanded to pray five times a day, viz., early morning, midday, afternoon, sunset, and between eight and midnight.

treasury everything is to be found.¹ Bestow on me a living and healthy² son, so that my name and the foundations³ of this Empire may remain firmly established.

The King lived in this same hope until he was forty years of age.⁴ One day, after performing his devotions in the palace of mirrors,⁵ he remained reading his daily chapter from the Koran;⁶ all of a sudden, as he turned his attention towards a mirror, he saw a white hair in his whiskers, which continued to glitter like a silver thread in brocade. On seeing this, the king's eyes filled with tears, and he heaved a cold sigh. He then thought in his heart —“Alas! Thou hast uselessly wasted⁷ this much of thy life, and thy covetousness for this world has turned a world upside down⁸. Now what good will all this territory, which thou hast seized, be to thee? Someone else will eventually squander⁹ all this property. The message of death has already arrived¹⁰ to thee, even if thou shouldst live a few days (longer), thy bodily strength will become less, from this it is apparent that it is not written in my destiny¹¹ that an heir to the umbrella¹² and throne should be born. I must eventually die one day,¹³ and must leave everything. Therefore it is better that I myself should abandon them, and pass the remainder of my existence in remembering my Creator.”¹⁴

Having settled this matter in his mind, he went into the lower garden, and after dismissing¹⁵ all the courtiers,¹⁵ he said —“Let no one come near me from to-day, let everyone come and go¹⁷ in the public audience-chamber, and remain diligently employed in his duties.” After saying this, he himself went and sat down in a chamber, and having spread his prayer-carpet,¹⁸ he occupied¹⁹ himself with his devotions. He had no other employment except weeping and sighing. In this very manner, King Azad Bakht passed several days; in the evening at the time of breaking²⁰ his fast, he used to eat a date, and to drink three gulps of water, and the whole day and night he remained prostrated on the place of prayer. Rumours of this matter spread about outside (the palace), gradually²¹ the news was conveyed throughout the whole country that the king had abdicated the sovereignty, and had chosen to go into retirement. Enemies and rebels raised their heads on all sides, and made encroachments beyond their own boundaries. As many as wished to do so,

1 موجد Past Participle of Arabic وحَد “to be found, exist.”

2 Lit “awake”, from جاگا “to be awake.”

3 From Persian نشانیدن causal نشستن “to sit.” It also means “ensign, flag.”

4 Lit “in this hope, the king's age became forty years.”

5 شیشه means “glass, glass-ware”, also “mirror.” شیشه محل = “crystal palace, a room hung with mirrors.”

6 وظیفه from Arabic وظف “to follow”, means “a pension”, also “a task, daily performance.” Hence the daily portion of the Koran to be read by Muhammadans.

7 Lit “given to the wind.” Hence “squandered.”

8 From Persian زیر “under,” and زبر “above.” Hence “upside down.”

9 Lit “will cause to fly.” Hence “will waste, squander.”

10 Completive Verb, formed by adding چکا to the root.

11 From قدر “to measure, apportion.” Hence “destiny.”

12 The umbrella is the badge of royalty in the East. Hence a Rajah is called “Chhattar pati” or “lord of the umbrella.”

13 Note the idiom ایک روز مرا ہی “One day I have to die.”

14 خالق “Creator,” from خلق “to create, &c.”

15 Lit “one who pays his respects, waits upon.”

16 Lit “having given them an answer.”

17 Lit “to go.” حیا is the regular Perfect Participle of حیا “to go.” Vide note 2 on page 41.

18 مصلا Noun of place, from صلی “to pray”, “place of praying.” Hence “prayer carpet.”

19 Pass. Participle of Arabic شغل “to busy, occupy.”

20 Lit: “of fast opening.”

21 رفته رفته vide note 9 on page 30.

seized on his territory, and made preparations¹ for rebellion.² Wherever there were Governors, great disorders took place in their governments. Petitions concerning maladministration arrived from every province. As many courtiers and nobles as there were, assembled, and began to consult and deliberate.³

At length this decision was arrived at, that the Prime Minister is a wise and intelligent man; he is also the intimate friend⁴ and confidant⁵ of the king, he is also the highest of all in rank; they would go before him,⁶ and see what he thought would be best to do, and would tell them. All the grandees and nobles went to the Minister and said:—"This is the state of the king, and that is the condition of the country; if he shows a little more neglect, then the country which he has acquired with so much trouble, will be gratuitously lost, and it will be very difficult to regain it."⁷ The Minister was an old man, of long service, loyal,⁸ and wise; his name was Khiradmand,⁹ a name expressive of his qualities;¹⁰ he said:—"Although the king has forbidden (anyone) to go into his presence, but do you come along, I also will go there; may God grant that it may be the king's good pleasure to summon us." After saying this, he took them all with him to the audience chamber, and leaving them there, he himself came to the private apartments, and sent a message to the king by the hand of a eunuch¹¹ saying that, "this old slave is present and has not seen the beauty of the world adorning¹² for several days; he is in hopes that he may once behold the king, and kiss his feet, then his mind will be at ease." The king heard this petition of the Minister's; inasmuch¹³ as he was aware of his long service,¹⁴ and good disposition¹⁵ towards him, and his devotion,¹⁶ and for the most part followed his advice, after reflecting (for a short time), he directed that Khiradmand should be called in. At length, when he had obtained permission, the Minister came into the presence, and after paying¹⁷ his respects, he remained standing with folded¹⁸ hands. He observed that the king's appearance had changed in a wonderful manner, and that from excessive lamentation¹⁹ and weeping, and from emaciation, rings had formed round his eyes,²⁰ and his complexion had become yellow.

Khiradmand was unable to restrain himself, he involuntarily ran (forward), and went and fell at (the king's) feet. The king lifted up his head with his hand, and said:—"Well, thou hast seen me, is your mind at ease? Now, go, do not worry me any more, dost thou carry on the government." Khiradmand, on hearing this, wept bitterly,²¹ and made representation, saying:—"To this slave, by your Majesty's bounty and safety

1 From سر "head, beginning," and انجام "end, result." سر انجام = "accomplishment"; also "preparation."

2 From سر "head," and کشي from کشیدن "to draw." سر کشي = "rebellion."

3 مصلحت and صلاح are both derived from صالح "to be good, right, advisable."

4 From قرب "to be near." Hence "an intimate."

5 From معتمد "to rest upon."

6 Lit: "in his service."

7 Lit: "to come to hand."

8 From حلال vide note 13 on page 36.

9 From the Persian خرد "understanding," and مند suffix, signifying "possessed of."

10 Pass: Participle of نامی "to name" اسم با معنی means "well-named, a name fitly denoting the qualities of the person named."

11 محلي from محل "Seraglio, &c." محلي "belonging to the Seraglio."

12 From آراستن "to adorn."

13 From از "from," بس "enough," and که "that." از بسکه = "inasmuch as."

14 Lit: "age, seniority, long service."

15 From خیر "good," and خواهي from خواستن "to wish."

16 From جان نثاری "life" and نثار fr. نثر "to scatter."

17 Lit: "to bring to place." Hence "to accomplish, fulfil."

18 From بستن "to bind."

19 زار "lamentation," زار بزار = "excessive lamentation."

20 Lit: "circles had fallen in his eyes."

21 Lit: "gnashed his teeth."

a kingdom is always attainable, but on account of the sudden¹ retirement in this manner of the Asylum of the World, consternation² has fallen over the whole country, and the end of this will not be good. What thought is this which has come into your auspicious mind? If you will deign to make this hereditary retainer³ also a confidant of this secret, it will be better; ⁴ he will represent anything which may occur to his imperfect understanding. The dignities which you have bestowed on your slaves are for a day like this, so that the King may enjoy pleasure and ease, and that those who have been nourished⁵ by your salt should remain occupied in the administration of the country. When care attaches itself ⁶ to your august mind, which God forbid,⁷ then on what day (save that) can the royal servants be of use?⁸ The King said:—"Thou speakest the truth, but the trouble which is in my heart is beyond any remedy.

"Listen oh Khiradmand! My whole life has been spent in this same mania¹¹ for acquiring territory; ¹⁰ I have now reached this age, death now is the only thing left before me, in fact its message has arrived, since my black hair has become white. There is a proverb¹²:—"Will not those who have slept all night, even awake now that it is morning?" Up till now, no son has been born, so that my mind might be at ease, and for this reason my heart is very much grieved, and I have absolutely abandoned¹³ everything. Whoever has a mind to do so, let him take my kingdom or my property, they are of no use to me, moreover, in a few days I intend to forsake¹⁴ everything, and to go out into the forest and mountains, and not show my face to anyone, and in this same manner to bring this transitory existence¹⁵ to an end ¹⁶ If any place appears agreeable¹⁷ to me, I will seat myself there, and perform my devotions to God. Perhaps the end¹⁸ will be fortunate. I have looked well at the world, but have found no enjoyment in it." Having said so much, the king heaved a sigh and remained silent.

Khiradinand was his father's Minister; he had loved him from the time he was a prince;¹⁹ besides this, he was wise and well disposed²⁰ towards him. He began to say:—"It is never well to be without hope from the threshold of God; He who created eighteen²¹ thousand worlds with one command, what great matter is it for him to bestow offspring on you? Centre of worship²² of the world, banish this vain idea from your mind, otherwise the whole world will be involved in confusion. And this kingdom

1 يك بيك (= يکایک) "suddenly." It also means "one by one."

2 From گوشه "corner," and گيري from گرفتن Persian "to take." Hence "retirement, seclusion."

3 From Arabic هلك "to perish, &c." Hence "ruin, consternation, &c."

4 خانه زاد vide note 12 on page 3. بهتر Comparative of Persian به "good."

5 Past Participle (Plural) of Persian پرورده "to foster."

6 From Persian خواستن "to wish." 7 From Arabic لىق "to touch, reach."

8 Note the idiom. کام آنا ر کو = "to be of use (to)."

10 From Persian ملک گيري vide note 3 on page 45. 11 Persian Genitive. Lit: "headache."

12 مثل (from مثل "to compare"), means "a fable, tale, adage, proverb." As an Adjective, it

means, "like, resembling." مثلاً = "for instance."

13 Lit: "I have abandoned everything and sat down." بيگانه is used to make the Verb intensive.

14 چهارزا "to let go, &c.," is the same as چوژنا and only used in comp. with it.

15 Lit: "this existence of some days." 16 Note the idiom. Ba-sar-karnā = "to bring to an end."

17 Note the idiom (کو) خوش آنا = "to be agreeable (to)."

18 From عقب Arabic "to succeed, follow." Hence "end." عقب = "heel" عاقبت اندیش = "far-seeing, prudent."

19 From شاه (contracted from شاه) "king," and زاده Past Part. of Persian زادن "to be born."

20 خيرخواه syn. of نيك اندیش. Vide note 15 on page 8.

21 Commonly written هجده. Persian "eighteen."

22 قبله The point towards which Christians, Jews, and Muhammadans turn to pray. Jerusalem, or Mecca, as the case may be.

which you and your ancestors have created with such infinite toil and labour,¹ will, in a short time pass out of your control,² and the country will be desolated through your neglect.³ You will also be dishonoured,⁴ which may God forbid. Besides this, investigation⁵ will have to be made⁶ on the Day of Judgment, (as follows):—"After making thee a king, I had given my servants into thy charge; even then thou didst despair of my mercy, and didst afflict and ruin thy subjects." What answer will you give to this question? Then also the worship of God will avail you nothing on that day, because the heart of man is the house of God, and kings will be examined for their justice alone. Pardon the disrespect of your slave, but to leave your house and to wander about from forest to forest is the business of Jogis⁷ and Fakirs,⁸ and not that of kings. Do you pursue the business which is suitable⁹ for you; the remembrance of, and the worship of God is not restricted to the forest or the mountain. Your Majesty will have heard this couplet:—

"(Though) God is close to him, (yet) he seeks him in the wilderness;

"He makes a proclamation about him in the city, though the boy is in his arms (all the time)."¹⁰

If you will be pleased to judge equitably, and accept the petition of this devoted one, then thus it will be better, that the Asylum of the World should direct his mind every instant and every hour towards his God, and ask for His blessing. No one is excluded¹¹ from His threshold. In the daytime be pleased to attend to the affairs of the kingdom, and to the administration of justice and equity¹² to the poor; then the servants of God¹³ will pass¹⁴ their time in safety and comfort under the shadow of your auspicious skirt. And by night, be pleased to carry out your devotions, and whilst blessing the pure spirit of the Prophet of God, make humble supplications thereto, and be pleased to summon the assistance of Darweshes, recluses,¹⁵ and of men resigned to the will¹⁶ of God; also be pleased to assign daily stipends¹⁷ to orphans, captives, those who have families, necessitous people, and widows. By the blessing of such good deeds and virtuous intentions,¹⁸ if God wills, then there is a strong hope that the desire and object of your heart will be fulfilled, and that the longing, by reason of which your august mind is troubled,¹⁹ will be gratified,²⁰ and that happiness will come to your noble breast. Be pleased to keep your attention fixed on the favour of the Provider, for He can in a single moment perform whatever He wishes." At length, by representations such as these of the Minister Khiradmand, fortitude came to the heart of Azad Bakht, He said:—"Very good! what thou sayest, well!"

¹ From Arabic شق "to be distressing, difficult."

² Lit: "will go out of your hand."

³ From Arabic خبر "to know." خبر means "knowledge, information," also "heed, notice."

به خبري here means "heedlessness, neglect."

⁴ Lit: "a bad name will be acquired."

⁵ From Persian باز "back, again," and پرس root of پرسیدن "to ask," باز پرس - "asking, again, cross examination, minute investigation."

⁶ Desiderative Verb, formed by adding چاهنا "to wish, desire," to the Past Participle. ⁷ A 'Jogi' is a Hindu ascetic, who passes his life in contemplation and penance. ⁸ A 'Fakir' is a Muhammadan devotee, or religious mendicant.

⁹ چوگا = "suitable, proper." Probably the word is used here to make a pun with جوگی "an ascetic," in the previous line. ¹⁰ Showing his absent-mindedness.

¹¹ محروم = "forbidden, debarred from;" from م "to forbid."

¹² From Arabic مدل "to act equitably."

¹³ Meaning his subjects.

¹⁴ From Persian گذشتن "to pass."

¹⁵ From گوشه "corner," and نشین "sitting," from Persian نشستن "to sit."

¹⁶ From Arabic توكل "to depend upon."

¹⁷ رتب "pension, salary," from رتب "to be fixed."

¹⁸ نیت "aim, object," from Arabic نوى "to intend."

¹⁹ مکدر (mukaddar) Past Participle of کدر "to render turbid," hence "disturbed, afflicted."

²⁰ From بر "on, up, &c.," and آنا "to come." برآنا "to prosper, succeed."

²¹ In the text, the stop is in the wrong place, it should be before, and not after بهلا.

let me try this too ; for the rest, whatever is the will of God, that will come to pass."

When the mind of the king was (thus, consoled, he asked ¹ the Minister (saying):—"What are all the other nobles and counsellors ² doing, and how are they?" He represented:—"All the members of the government" are offering up prayers for the life and property of the Asylum of the Universe. They have all been distressed and in consternation on account of your Majesty's trouble. Be pleased to show your auspicious beauty to them, then the minds of all will be comforted. Moreover they are all now present in the public audience chamber."³ On hearing this, the King ordered (saying):—"If it pleases the Most High ⁴ God, I shall to-morrow hold a levée; let everyone know, and let them remain in attendance." Khiradmand was pleased on hearing this promise, and lifting up both his hands, pronounced a blessing, saying:—"As long as this earth and sky exist," may your crown and throne remain firmly established." And, after taking leave of his Majesty, he sallied forth in a great state of delight,⁵ and repeated this good news to the nobles. All the nobles returned to their houses with laughter ⁶ and merriment. Joy prevailed throughout the city. The subjects and people were delighted (with the thought) that the King would hold a Court the following day. In the morning all the hereditary retainers, high and low,⁷ and the pillars of the state, small and great, came and stood in their own places, according to their rank,⁸ and remained expectant of the royal advent.⁹

When a watch ¹⁰ of the day had passed, all of a sudden the curtain rose, and the king advanced ¹¹ and seated himself on the royal throne. Festive music began to sound from the guard-house.¹² All presented their congratulatory ¹³ offerings, and performed their salutations ¹⁴ and obeisances ¹⁵ in the place of audience. Each one was promoted according to his dignity and rank, the hearts of all were happy and at ease. When two watches had passed, (the King, rose and went into the interior of his palace, and after partaking of a recherche repast, he rested in his sleeping chamber.¹⁶ From that day, the King made it a fixed custom to hold a levée always in the morning; and at the third watch, to employ himself in reading, or in performing his daily task of devotion, and having expressed his repentance, and sought for forgiveness at the threshold of God, to pray for (the attainment of) his own object.

One day he saw it written in a book, that if grief or anxiety should thus affect a person, that there was no means of remedying it, then it was necessary to submit it to Providence, and to betake himself to a cemetery,¹⁷ and bestow on them (the dead) blessings by the instrumentality of the spirit of the Prophet; and, considering himself as nothing,¹⁸

¹ Note the idiom. کسی سے پوچھنا Lit: "to ask from a person." ² دیبر really means "a writer, secretary." ³ Lit: "pillars of the State." ارکان is the Arabic Plural of ركن = "a prop, support."

⁴ دیوان "a court, &c.," and عام (from عم "to be common") "public."

⁵ تعالیٰ (from علو "to be high") means "He is exalted." Hence "the Most High."

⁶ From Persian بر "on," and پا "foot." Hence برپا ہونا = "to be established." ⁷ Here used adverbially, signifying "happily, with joy." It also means "voluntarily, of one's own pleasure."

⁸ ہنسی "laughter;" from ہنسنہا "to laugh." Here, as an Adverb, it is used to express "cheerfully, with laughter." ⁹ Arabic Comparative and Superlative of ذنی "low"; from دنیا "to be ignoble."

¹⁰ مرتبہ "rank, step, degree." From رتب "to be or become firm." Also means "time, turn." Thus ایک مرتبہ = "one time, once, &c." ¹¹ Lit: "of the royal splendour." ¹² پہر "a watch" is three hours; the day commences at 6 a.m. ¹³ From بر "up," and Persian آمدن "to come."

¹⁴ Is the watch-house over the gateway of a palace or large house.

¹⁵ From مبارک "blessed, happy," and باد "may it be," optat. of بودن Persian "to be." Hence مبارکباد = "blessing, benediction." ¹⁶ تسلیم is a complete obeisance with both hands on the ground.

¹⁷ کورنش is a half bow with one hand to the head. ¹⁸ From خواب "sleep" (Persian خابیدن "to sleep,") and گاہ a suffix signifying "place." Hence خوابگاہ = "sleeping apartment."

¹⁹ From گور "a tomb," and مکان a suffix signifying "place." Hence گورستان = "graveyard, cemetery." ²⁰ نیست و نابود کرنا = "to exterminate." From نیست (na-ast) = "is not," and نابود from نا "not," and Persian بودن "to be."

keep his heart awake from this worldly carelessness,¹ and weep at the warning² (received by him on account of his sins), and to gaze on the power of God, (reflecting that) :—"Before me, how many possessors of territory and treasure have been born on this earth? But the sky has taken them all in its revolution,³ and mingled them with the dust." This is a saying⁴ :—

Kabira wept when he saw the mill-stone rolling; (reflecting that)

Nothing goes forth whole of that which comes between the stones.

Now, if you look, no trace of them remains save a heap of earth; and they remain lying alone, having left all their worldly wealth, families, children⁵ and descendants, acquaintances and friends, servants and attendants, elephants and horses. All of these things availed them nothing; moreover, no one now even knows their names, or who they were; and their circumstances⁷ inside the tomb⁸ are unknown, whether worms, ants, great and small,⁹ or snakes have eaten them, or what has happened to them, or how they have fared from (the hand of) God. Having considered these matters in his heart, let him look upon the whole world as a puppet show.¹⁰ Then the blossom of his heart will always remain blooming,¹¹ under no conditions will it fade.¹² When he perused¹³ this advice in a book, the King remembered¹⁴ the saying of Khiradmand the Minister, and found that they were conformable¹⁴ one with the other. It was his earnest desire to act on this; but (he reflected that) "to mount on horseback, and to take a mob of attendants, and go and move about after the fashion of kings, would not be advisable. It would be better to change my garments, and make a practise of going alone at night amongst the tombs,¹⁶ or of waiting on some recluse,¹⁷ a man of God, and to keep vigil¹⁸ during the night; perhaps by the intervention of these men, my hope in this world, and my salvation in the world to come, may be attainable."

Having settled this matter in his mind, he one night¹⁹ put on coarse and shabby clothes, and taking some silver and gold coins²⁰ with him, he silently sallied forth from the fort, and took the road to the plain. Proceeding onwards, he arrived in a cemetery, and with great sincerity of heart, he continued reciting the benediction. At that time a fierce wind was blowing, in fact it might be called a hurricane. Suddenly the king saw from a distance something like a flame,²¹ which was bright like the morning star. He thought in his heart that in this storm and darkness, this

1 From غفل "to become forgetful." 2 عبرت پکرتنا "to take warning or example from."

3 From Persian گردیدن "to revolve." 4 From کہنا "to say."

5 اولاد "children, descendants." Arabic Plural of ولد "a son," from ولد "to beget."

6 قبر "a grave," from قبرا "to bury." قبرستان = "cemetery, burying place."

7 احوال Arabic Plural of حال, but is used as a Singular.

8 مکورا is "a large ant," چوبونٹی "a small ant."

9 پیکھنا = "a show, spectacle," from دیکھنا (= دیکھنا) "to see, look."

10 Perfect Participle of شکفتن "to blossom."

11 Perfect Participle of پژمردن "to wither, fade."

12 From Arabic طالع "to inspect, contemplate."

13 Note the idiom. "To remember" = یاد آنا (کر).

14 مطابق "conformable," from Arabic طابق "to suit, match."

15 Note the idiom, "to put into practise, act accordingly" = پر عمل کرنا.

16 مقبر "cemetery" (= گورستان and قبرستان); from قبرا "to bury."

17 From گوشہ "corner," and نشین from Persian نشستن "to sit;" hence "a recluse."

18 بیدار = "awake, watchful." بیدار بخت = "fortunate."

19 Note the idiom. Lit: "one day at night." Commonly used for "one night."

20 اشرافی a gold coin value Rs. 16. A gold mohur.

21 From Arabic شعل "to blaze, burn."

light is not devoid of mystery. He said to himself :—" Either¹ it is a talisman, for if you will be pleased to sprinkle round the wick in a lamp, alum and brimstone,² then whatever the force of the wind may be, the lamp will not be extinguished ; or it is the lamp of some saint which is burning. Whatever it may be, I must go and look. Perhaps the lamp of my house also will become illumined from the light of this candle, and I may attain my heart's desire." Having formed this resolve, he went on in that direction ; when he arrived near it, he saw four poverty-stricken³ fakirs with their mendicant's robe⁴ thrown round their necks, their heads resting on their knees, who were sitting in silence in a state of unconsciousness. And their condition was like that of some traveller,⁵ who, separated from his country and people, and a prey⁷ to the grief and sorrow (attending on a state) of helplessness⁶ and poverty, remains confounded. In this same manner, these four remained (like) a drawing on a wall, and a lamp placed on a stone, continued to flicker. The wind never had any effect on it, one might say that the sky had become its lantern, so safely⁸ did it burn.

Immediately Azad Bakht beheld it, he felt assured that his desire would certainly be accomplished through the blessing of the footsteps of these men⁹ of God, and that the dried up tree of his hope would, by their favour, become green and bear fruit. He would go before them¹⁰ and relate his circumstances, and would join¹¹ the company, and perhaps they would have compassion¹² on him and pray for him, and their prayers might be accepted of God.¹³ Having formed this intention, he was on the point of advancing,¹⁴ when, at that moment, his reason warned him,¹⁵ saying :—" Oh fool ! Do not be in a hurry, wait a little ;¹⁶ what dost thou know as to who these people are, and where they have come from, and where they are going to ? How can we know whether they are demons or goblins¹⁷ of the desert,¹⁸ who have assumed the appearance of men, and who have met and sat down together ? In any case, it is not a good thing to be in a hurry, and to go amongst them and disturb them. I must now go and hide in a corner and learn the circumstances of these Darweshes." The King eventually did this very thing, that is to say, he went quietly to a corner of that place and sat down, so that no one heard the sound of his footsteps approaching,¹⁹ and he turned his attention towards them, saying to himself :—" Let us see what conversation they are carrying on amongst themselves. By chance one of the fakirs sneezed, he returned thanks to God. Those three Kalanders started up at the sound of his voice, and trimmed the lamp (so that)

¹ آیا = "whether or not, whether."

² گندک "sulphur, brimstone." گندک کا تیل = "sulphuric acid."

³ From بی "without," and نوا "wealth, subsistence." The primary meaning of this word is sound, voice," from Persian نواختن "to sing, play on an instrument."

⁴ گفنی A sheet worn by fakirs, resembling a کفن or "winding sheet" (from Arabic کفن "to wrap in a winding sheet").

⁵ مسافر "a traveller," from Arabic سافر "to travel." مسافر خانہ = "an inn, caravansary."

⁶ From بی "without," and کس "a person, someone." Hence "friendless, helpless."

⁷ گرفتار "a prisoner," from Persian گرفتن "to seize." ⁸ Lit : "without danger."

⁹ Persian Plural of مرد. Persian Plurals of animate objects are formed by adding اک.

¹⁰ Lit : "in their service." ¹¹ شریک "confederate, partner," from Arabic شریک "to share."

¹² Note the idiom, رحم کھانا "to have pity on." From Arabic رحم "to have mercy."

¹³ Lit : "the Being who has no wants." ¹⁴ Note the idiom ; Lit : "he wished to step forward."

¹⁵ Lit : "caused him to understand." Causal of سمجھنا "to understand."

¹⁶ Lit : "look a little."

¹⁷ A kind of sylvan goblin, who is supposed to devour men and animals. A ghoul.

¹⁸ "Desert," from بی "without," and آب "water."

¹⁹ آہٹ لیتے رہنا = "to be on the qui vive for the sound of footsteps."

there was a good light; they filled their huggas² and commenced to smoke,³ each one on his own bed¹. One of those devotees⁴ said —“ Oh sympathetic⁵ friends and world-wandering companions.⁶ We four individuals have, through the revolution of the sky, and the changes⁷ from night to day, wandered for a long time from door to door with dust on our heads. Praise be to God that by the assistance of fortune and the favour of fate we have met together to-day in this place. And we know⁸ nothing as to the events of the morrow, or what it will bring forth, or as to whether we shall remain together⁹ or be separated from one another. The night is very long,¹⁰ it is not good that we should now remain here lolling (in sleep), rather let each relate the adventures¹¹ which have befallen him in this world, [with the provision that in (the recital of) them there should not be a cowrie's¹² worth of falsehood] The night will thus be passed in conversing. When a little (only) of the night is left, we can then roll about (on our beds) They all said, “ Oh spiritual guide¹ we agree to any command you lay upon us. So will you be pleased to begin the (recital of the) adventures¹³ which you have seen, so that we may be ready (to recite ours) ”

THE TRAVELS OF THE FIRST DARWESH

The first Darwesh squatted¹⁴ down, and commenced to relate the story of his wanderings in the following manner —“ Oh beloved ones of God ! turn your attention hither for a little, and listen to the story of this miserable¹⁵ one.

Lend your ears awhile and listen to this adventure of mine

Hearken ! Heaven has overturned¹⁶ me,

Whatsoever adversity has befallen me,

I am relating the account of it. Do you listen from beginning to end¹⁷

Oh friends ! the country of Yaman is my birthplace and the native land of my ancestors. The father¹⁸ of this humble one was a merchant¹⁹ prince and a great trader, named Kwajah Ahmed. In those days there was no banker or merchant to equal him, he had warehouses and agents for the purpose of trading²⁰ in most cities, and lakhs of rupees in cash and merchandise of various countries was stored in his house. Two children were born in his house, one of them is this very beggar, who, wearing the robe of the mendicant and the thread necklace, is in your presence (Oh) spiritual guides, and is speaking

¹ بستر (Persian) = “ bed, bedding,” particularly of a soldier or traveller, which has to be rolled up in the morning

² A pipe in which tobacco is smoked through water. A “ hubble bubble ”

³ Lit “ to drink ” Note the idiom تنباکو پیما = “ to smoke tobacco ”

⁴ Lit “ a freeman ” A devotee who consider himself exempt from the ordinary religious observances

⁵ From هم “ together,” and درد “ pain ”

⁶ رفيق “ a companion,” from Arabic رفيق “ to be a companion ”

⁷ انقلاب “ change, revolution,” from Arabic قلب “ to change, turn ”

⁸ Past Participle of علم “ to know.”

⁹ Lit “ on the same road ”

¹⁰ Lit “ a great mountain.”

¹¹ From سر “ head,” and گذشت from Persian گذشتن “ to pass.” Hence “ what has passed over one's head,” “ adventure ”

¹² A “ cowrie ” is a small shell used as money. From 80 to 100 cowries are equal to one pice.

¹³ Plural of حال, but used as a Singular

¹⁴ دو زانو بیتهما Lit “ to sit on two knees,” or “ to kneel,” زانو = “ knee ”

¹⁵ Lit “ without head or feet.”

¹⁶ Lit “ below and above ” = “ upside down.”

¹⁷ Lit “ from end to end.” سر also means “ beginning ”

¹⁸ والد “ father,” from Arabic ولد “ to beget.”

¹⁹ Plural of تاجر “ a merchant.”

²⁰ Lit. “ buying and selling.” From Persian خریدن “ to buy,” and فروختن “ to sell ”

The other is a sister, whom my father¹ had during his lifetime² given in marriage to the son of a merchant of another city. She resided in the house of her father-in-law.⁴ In short, what is the limit to the affection and tenderness of one in whose house there is so much wealth and (only) one son? I, this beggar, was brought up with excessive tenderness under the parental⁵ wing, and I commenced to learn to read and write, the science and profession of a soldier, and the (methods of keeping) mercantile accounts and ledgers.⁶ Until I was fourteen, I passed (my life) in great happiness and freedom from care, no worldly cares entered my mind. All of a sudden,⁷ both my parents⁸ died by the decree of God, in one and the same year.

I am unable to describe the extraordinary state of grief into which I was plunged. I suddenly became an orphan. No elder or superior remained over my head. I used to cry⁹ night and day on account of this unlooked for misfortune; I entirely gave up eating and drinking. Forty days passed somehow or other; on the fortieth day,¹⁰ my own (relatives) and strangers, small and great, assembled. On the conclusion of the "Fatihah,"¹¹ they all tied my father's puggri on the head of this Fakir, and admonished me (saying):—"In the world it has come to the parents of all to die, and you yourself must die one day. Therefore be patient; look after your house; you are now the master in your father's place, be on the alert in your business and dealings."¹² After consoling me, they took their leave. As many agents, managers, servants, and employes as there were, came before me; they presented offerings,¹³ and said:—"Be pleased to inspect with your auspicious glance the storehouse of cash and goods." All at once, when my gaze fell on that limitless wealth, my eyes were opened. I issued orders for the preparation of the audience-chamber. The carpet-spreaders, after laying down the carpets,¹⁴ fixed up elegant ceiling-cloths, curtains, and screens, and engaged excellent and presentable¹⁵ table-attendants for my service. They caused magnificent garments to be made (for them) at my expense.¹⁶ This fakir sat on a couch, having placed pillows thereon. A number of individuals, all of the same class, fops, toadies, spongers,¹⁷ and false flatterers, turned up, and became intimate with me, and formed my companions. I commenced to spend the whole day,¹⁸ in their society. They talked all kinds of tittle-tattle, and chattered obscenities about this and that,¹⁹ and they said:—"Be pleased to extract the wine of the "ketaki,"²⁰ or of the rose,²¹ in this season of youth; send for

1 قبله The point towards which Muhammadans turn their faces to pray. Used respectfully for "father," or for a superior.

2 Note the idiom اپنے جیتے جي "during his lifetime."

3 اور here means "another."

4 سرال from سر "father-in-law," and آل "house, family."

5 ما باپ = "parents," from ما "mother," and باپ "father." 6 Lit: "diary, day-book."

7 یک بیک may be taken to mean, either "suddenly," or "successively, one by one."

8 والدین Arabic Dual number, from والد "father." (Pronounced wālidain).

9 Continuative Verb, formed by adding کرنا to the Perfect Participle.

10 Muhammadans mourn for their dead for forty days.

11 The offering of prayers for the remission of sins, and the acceptance of the deceased into heaven.

12 Lit: "taking and giving;" from لینا "to take," and دینا "to give."

13 نذر is an offering from an inferior to a superior, which is generally merely touched and remitted.

14 فرش فرشی Arabic Plural of فرش "carpet." From فرش "to spread."

15 Lit: "worth seeing." From Persian دیدن "to see."

16 From سر "head," and کار "work." Has a variety of meanings. Here it means "estate, property."

17 Lit: "eaters and drinkers gratia."

18 Orientals divide the day into eight watches (پہر) of three hours each; the day begins at six in the morning, the first watch being from 6 to 9.

19 Lit: "here and there."

20 کینکی is the name of a sweet-scented flower. (Pandanus odoratissimus).

21 گل آب "rose-water;" from گل "a rose," and آب "water."

delicate mistresses,¹ and drink and make merry² with them."

In short, man is the tempter³ of man. From continually speaking with, and hearing (them), my nature was also led astray. I began to be taken up with wine, dancing, and gaming. The time then arrived when I forgot my business as a merchant, and employed myself in the pursuit of pleasure,⁴ and in raising loans.⁵ My servants and companions, on perceiving this my carelessness, made away with⁶ whatever their hands fell on, you may say⁷ that they started to rob me (right and left.) I had no idea as to how much money was spent, (or as to) where it came from, or where it went to. "Light come, light go."⁸ The treasure of Karun¹⁰ would not have sufficed to meet this enormous expenditure.⁹ In a few years' time, such all of a sudden became my state, that I had nothing left save my cap and my loin-cloth. My friends and acquaintances who used to eat the bread bitten by my teeth, and were continually offering to sacrifice a spoonful of their own blood¹¹ (for my sake), melted away;¹² moreover if I ever met them anywhere on the road, or by the way, they turned their eyes from me and averted their faces; and my attendants and servants, waiters at table, armed retainers, shield-bearers, firelock-men, and men in uniform, all left me and held aloof (from me.) No inquirer was left, who might say, "What is this your condition?" No companion but grief and sorrow remained.

Now, not a quarter of a farthing's¹³ worth of parched grain was obtainable,¹⁴ after chewing which, I might drink water, (and), after enduring two or three severe fasts, I was unable to support the pangs of hunger (any longer). Having no other resource, I cast the veil of shamelessness over my face, and resolved to go to my sister. But this shame was entering into my heart, that since the death of my father, I had had no intercourse with my sister, nor had I even written her a letter; nay more, in this wakeful state of sleep,¹⁷ I had not sent any answer to two or three letters¹⁶ of condolence¹⁵ and affection which she had written to me. On account of this sense of shame, my heart indeed was unwilling (to go to her), but, with the exception of her house, no other place appeared to be left to me. Somehow or other, on foot, with empty hands, stumbling along,¹⁸ with a thousand hardships, I covered the few stages, arrived at my sister's¹⁹ town, and went to her house. That uterine sister, on seeing me in this condition, took my calamities on herself,²⁰ and embracing me, wept bitterly. She made a propitiatory offering for me of oil, vetches, and copper coins, and began to say:—"Although my heart is much rejoiced on meeting with you, but, Oh brother! what state is this which has befallen you?" I was unable to give her any answer. My eyes filled with tears and I remained silent. My sister quickly caused a rich

¹ معشوقون *Lit*: "beloved ones;" from عشق "to love passionately."

² Respectful form of the Imperatives of پینا "to drink," and کرنا "to do." ⁸ *Lit*: "devil."

⁴ *Lit*: "sight-seeing." From تماشا "a sight, spectacle," and بین root of the Persian دیدن "to see." ⁵ *Lit*: "giving and taking." ⁶ *Lit*: "put apart," here it means "embezzled."

⁷ From the Persian گفتن "to say," root گو. ⁸ *Lit*: "the heart has no mercy on property, which is obtained gratis." ⁹ درخرجی from در "exceeding, excessive," and خرج "expenditure."

¹⁰ Karun is supposed by Muhammadans to be Korah, the cousin of Moses. He was a great miser, and is the Croesus of Oriental writers. ¹¹ Proverbial expressions denoting devoted attachment.

¹² *Lit*: "became camphor."

¹³ A "damri" is the eighth of a piece.

¹⁴ میسر "attainable;" from آسیر "to render easy."

¹⁵ ماتم پرسی from ماتم "mourning," and پرسی from پرسیدن "to ask." Hence "condolence." ¹⁶ خطوط Arabic Plural of خط. ¹⁷ خواب خرگوش = "the sleep of a hare," as a

hare is supposed to sleep with its eyes open. خرگوش "a hare," from خر "ass," and گوش "ear." خواب root of پرسیدن "to sleep."

¹⁸ *Lit*: "falling and falling."

¹⁹ همشیر from هم "same, equal, together, &c.," and شیر "milk."

²⁰ A form of blessing.

robe to be sewn¹ for me, and sent me to the bath.² After washing and cleansing myself, I donned those clothes. She assigned a very handsomely appointed residence near herself for me to dwell in. In the morning, she used to order, and make me partake of in her presence, various rare delicacies (such as) for breakfast, sharbat,³ almond cakes, "sohan"⁴ sweetmeat, pistachio nuts, and kernels;⁵ in the afternoon,⁶ various kinds of dried and fresh⁷ fruits, and twice during the twenty-four hours, pulao,⁸ bread, broiled and roasted meat;⁹ she took care of me in every way. I offered a thousand thanks at God's shrine for the comfort which I had obtained after such distress. Several months passed in such a state of ease that I did not put foot outside this place of retirement.

One day, that sister (of mine), who was looking after me in the place of a mother,¹⁰ began to say:—"Oh brother! thou art the pupil of my eyes, and a token of remembrance of the dead clay of our parents. My heart¹¹ has been refreshed by thy coming. When I look upon thee, I am rejoiced. Thou hast made me joyful; but God has created man to earn (his livelihood), and it is not fitting for him to remain sitting in the house. The do-nothing who remains brooding at home, at him people of the world scoff and sneer; especially¹² the people of this city, small and great, will say with reference to thy staying here without cause:—"He, after squandering his father's worldly wealth, has come to scramble for¹³ his brother-in-law's scraps." This is a great disgrace, and exposes both myself and you to ridicule, and casts shame on our parents' name: if it were not for this, I would make shoes of my own skin and give them to thee to wear, and would place and keep thee in my heart. The proper course (for thee)¹⁴ now is, to resolve on (taking) a journey. If God is willing, times may change, and, in place of this affliction and poverty,¹⁵ contentment and happiness will be obtained." On hearing this, my sense of honour also was aroused, and I approved of her advice. I replied:—"Very well, you now occupy the place of a mother, I will do exactly as you say." After obtaining this, my consent, she went into the house, and having caused fifty bags¹⁶ of gold pieces to be brought¹⁷ by the hands of her free maid-servants, and female slaves, she placed them before me, and said:—"A caravan¹⁸ of merchants is about to proceed to Damascus. Do you purchase goods with this money to trade¹⁹ with. Give them in charge to a merchant¹⁹ of integrity, and make him write a proper receipt²⁰ for them, and you yourself also settle on (setting out for) Damascus.

¹ سلوانا is the Double Causative of سينا "to sew." (Caus. سلانا).

² حمام "a Turkish bath, a hot bath;" from حم "to become warm."

³ شربت "a beverage, drink;" from شرب "to drink." Note that this noun is Masculine and an exception to general rule that nouns ending in ت are Feminine.

⁴ A kind of sweetmeat. ⁵ مغز means also "brain, marrow, pith, &c." ⁶ تیسرا پہر is from noon to 3 P.M., as the day counts from 6 A.M. ⁷ Lit: "dry and moist." خشکی و تری = "land and sea." ⁸ A dish of rice boiled in soup, with meat, spices, &c. ⁹ Meat cut in squares, dried in the sun, and roasted on sticks. ¹⁰ والدہ "mother," Feminine of والد "father." ولد "Son."

¹¹ Lit: "liver," which Orientals look upon as the centre of the sensations of joy, grief, &c.

¹² From خصص "to particularise." خصوص = "particular affair, business." خصوصاً (khusûsan) is the Accusative of خصوص = "especially." ¹³ Lit: "he has come and fallen on."

¹⁴ From صالح "to be good, right, just." صلاح also means "advice."

¹⁵ From افلس "to be reduced to poverty."

¹⁶ تورا is a bag containing 1000 Rupees.

¹⁷ لوانا is the Causal of لینا "to take."

¹⁸ "Caravan," from قفل "to return from a

journey, &c." ¹⁹ تجارت "trade," and تاجر "a merchant." From تاجر "to trade."

²⁰ دست آویز from دست "hand," and آویز root of Persian آویختن "to attach, suspend." دست آویز = "that which ties or fastens the hands," Hence "a note of hand, bond."

When you have arrived there in safety, square up your accounts (with him), and take back your goods with the (accruing) profits,¹ or sell (them) yourself." I took that cash and went to the bazaar, and after buying merchandise, I entrusted² it to a large merchant. I satisfied my mind that the papers were in order.³ That trader embarked on a vessel⁴ and set out by sea. This fakir made preparations to travel overland.⁵ When I commenced to take⁷ my leave,⁶ my sister made me a present of a fine robe,⁸ and of a horse with jewelled caparisons, and after filling a wallet with sweetmeats, she hung it on to the pommel, and she caused a leather water-bottle to be tied on to the girth cords.⁹ She tied the rupee of the protecting Imam on my arm,¹⁰ and made a mark with curds on my forehead, and swallowing her tears, she said — "Set forward! I have entrusted you to God, as in going you now display your back, in the same manner quickly show your face" I recited the "fatihah" for the welfare of the *Imam* and said — "God is also your protector,¹¹ I have accepted (your good wishes.)" I went forth from thence and mounted my horse, and pinning my faith on my reliance on God, I made double marches,¹² and arrived near Damascus

In short, when I reached the gate of the city, the night was far advanced. The gatekeepers¹³ and watchmen had closed the gate. I entreated them much (saying) — "I am a traveller, I have come from far with the utmost expedition,¹⁴ if you will open the wicket, I will go into the city, and obtain refreshment of corn and grass." They replied in a surly manner from within — "It is forbidden to open the gates at this hour, why have you come at this time of night?"¹⁵ When I heard this plain answer¹⁶ from them, I dismounted from my horse¹⁷ under the wall of the rampart,¹⁸ and after spreading out my saddle-cloth, I sat down. I commenced to walk up and down for the purpose of remaining awake. At midnight¹⁹ (everything) became still. What should I see but a box descending from the wall of the fort. I was astounded on seeing this (saying) "What mystery²⁰ is this?" Perhaps God has had compassion on my affliction and perplexity,²¹ and has bestowed (something) on me from his hidden treasury. When that box rested on the ground, I approached it timidly, and saw that it was a wooden box. I opened it greedily; a lovely and delicate woman of beautiful appearance,

¹ منافع "gains, profits" Plural of منفعت, which is from Arabic نفع "to be profitable."

² From Persian سپردن "to entrust to"

³ Lit "by reading and writing" From Persian نوشتن "to write," and خواندن "to read."

⁴ جہاز پر سوار ہونا = "to embark"

⁵ خشکی 'land,' as opposed to تری "sea."

⁶ From رخس "to be soft or tender" رخصت means "permission to depart," which it is polite to ask for in the East before going away, after paying a visit.

⁷ Inceptive Verb, formed by adding the Verb لگنا to the inflected infinitive

⁸ سرے پا lit "from head to foot," "an over-all."

⁹ Cords for tying girth to the saddle.

¹⁰ Worn on the left upper arm as an amulet

¹¹ حافظ "protector;" from حفظ "to keep, guard" حفاظت = "protection."

¹² Lit: "making two stages into one"

¹³ From در "door," and بان a suffix, signifying "man, keeper, &c.," (also written دروان (وان) or دربان = "door-keeper"

¹⁴ دھارا مارا "to make a forced march"

¹⁵ Lit "when so much of the night has gone."

¹⁶ Persian Genitive

¹⁷ From شهر "city," and پناہ "protection" Hence شهر پناہ = "rampart."

¹⁸ Lit. "from on my horse."

¹⁹ Lit. "when half the night was there, and half was here."

²⁰ "A talisman, magic."

²¹ From سر "head," and گردانیدن the Causal of Persian گردیدن "to revolve."

from seeing whom one loses one's senses, was lying writhing (in it), wounded, weltering¹ in blood, and with her eyes closed; her lips were moving very gently, and these words proceeded from her mouth.—“Oh miserable² and faithless one!³ Oh unjust⁴ tyrant!⁴ Was this, which thou hast done, the return for this friendship and affection? Well, inflict one more wound, I have committed to God (the administration of) justice between me and thee.” After saying this, she, being in the same state of insensibility, drew the border of her mantle over her face, she took no notice of me⁵

I, the fakir was paralysed⁷ on seeing her and hearing her words. It occurred to me.—“What shameless tyrant has wounded this delicate beauty,⁸ and for what reason? What came into his mind, and why did he raise his hand against⁹ her? Affection still remains in her heart, as she remembers him in this state of death agony”¹⁰ I had remained saying this to myself, the sound reached her ears. She momentarily withdrew the cloth from her face, and looked at me. When her glances encountered mine,¹¹ a stupor began to come over me, and my heart to thrill I controlled myself with an effort, and summoning up my courage,¹² I questioned her, saying —“Tell the truth, who are you, and what is this that has happened?”¹³ If you will relate the facts it will be a consolation to my mind.” On hearing this, although she had not the strength to speak, she murmured “Thanks (be to God) I have come to this state on account of my wounds. What dirt¹⁴ shall I utter?” I am only the guest of a few moments,¹⁵ when I expire, then for God's sake, exercise your generosity, and be pleased to bury this unfortunate one in some place (or other) in this very box. Thus I shall be released¹⁶ from the tongues of both good and evil speakers, and thou shalt receive the reward¹⁷ (of thy good deed).” Having said this much, she became silent.

Whilst it was night, I could devise no plan (of assisting her); I raised the box and brought it near me, and commenced counting the hours, (saying):—“When will this long night end, so that in the morning I can go to the city, and procure to the best of my ability whatever remedy there may be for her?” What little remained of the night weighed so heavily,¹⁸ that my heart became confused. At last, as I continued to invoke the name of God, when the morning drew near, the cock crew; I began to hear the sounds of men.¹⁹ After saying the morning prayer,²⁰ I lashed the box on my saddle bags. I entered the city immediately the doors were opened. I began to make inquiries of every person and shop-keeper²¹

¹ From تر “moist,” نریدر = “drenched.” ² From کم “deficient,” and نصبت “fortune, luck”

³ From ب “without,” and وفا “good faith, performance of a promise,” (from Arabic وفي “to perform a promise”)

⁴ ظالم “tyrant,” Active Participle of ظلم “to act tyrannically,” ظلم “tyranny.”

⁵ From پر “full,” and جفا “injustice.” ⁶ Lit “she took no heed in my direction.”

⁷ A play on the words سنکر “having heard,” and من هولا “to be benumbed, paralysed”

⁸ The primary meaning of صدم is “an idol” (Syn بت) ⁹ کسی پر ہاتھ چالنا “to raise the hand against anyone” ¹⁰ From جان “life,” and Persian کندن “to dig.”

¹¹ Lit: “when her glances fought with mine” ¹² حرأت “courage, daring,” from Arabic درأ “to be brave” ¹³ ما حار “an event, incident,” from Arabic ما “what,” and جری “happened.” ¹⁴ From which comes the word حاکي = “dust-coloured.”

¹⁵ Meaning —“I am at the point of death.” ¹⁶ نجات “escape, deliverance,” from Arabic نجا “to escape from.” ¹⁷ Lit “thou wilt be entered, or enrolled, for the reward.”

دخل from Arabic دخل “to enter.” ¹⁸ Lit “became such a mountain,” i.e., “seemed such a large.” ¹⁹ Lit: “the noise of men began to come.” ²⁰ The first of the five daily prayers ordained for Muhammadans. ²¹ From دوکان “a shop,” and دار root of Persian داشتن “to hold, keep.”

for a habitation to let. Seeking on, I hired a stylish,¹ new, and comfortable² house and went and alighted there. I first took that fair one out of the chest, and after making a soft bed on flocks of cotton wool, I laid her down³ in a corner, and leaving a trustworthy man there, I, the fakir went out in search of a surgeon;⁴ was asking everyone:—"Who is a skilful⁵ surgeon in this city, and where does he live?" A person said:—"There is a barber⁶ who is unique⁷ in the profession of surgery, and in the science of medicine, and who is exceedingly skilful at this work if you take a corpse to him, he would by God's command, employ such means, that that one even would at once rise up alive. He dwells in this quarter, and his name is Isa."

On hearing these glad tidings, I went on eagerly.⁸ Continuing my search, and following the directions, I arrived at his door. I saw a man with a white beard sitting in the portico, and several persons were pounding up something for the purpose of making an ointment. In order to flatter⁹ him, I, the fakir saluted him with respect, and said:—"I have come, after hearing of your renown and good qualities. The fact of the matter is, that I have come here from my country for the purpose of trading, I have brought my wife¹⁰ with me on account of my affection (for her); when I arrived near this city, I was still a little¹¹ distance off when night fell. I did not consider it advisable to travel by night in an unknown¹² country, so I alighted under a tree on the plain. Robbers came in the last watch,¹³ and plundered all the goods and property they could find, and they also wounded this lady on account of greed for her ornaments.¹⁴ I was unable to do anything, I passed the remainder of the night somehow or other; immediately it was morning, I entered the city and hired a house, and after placing her in it, I have come running to you. God has given you great skill, show kindness to this traveller, and honour his poor house by coming¹⁵ to it, see her, and if she survives, you will obtain great renown and I will be a slave to you for the whole of my life." The surgeon Isa was a very kind-hearted and God-fearing¹⁶ man, he took pity¹⁷ on my humble words, and accompanied me to that house. Immediately he saw the wound, he comforted me and said:—"By the grace of God this lady's wounds will heal up within forty days, and I will make her take the bath¹⁸ of convalescence."

1 قطع = "shape, form, fashion."

2 فراغت from Arabic فرغ "to cease (from), be free (from)," means "freedom (from business &c.)," or "cessation (from work, &c.)." Hence "ease, comfort."

3 لگنا "to lay a person down, cause to lie down," is the Causal of لیگنا "to lie down."

4 جراح = "one who dresses wounds, a surgeon;" from Arabic جرح "to wound."

5 کارگر from کار "work," and گر a suffix, signifying "doer, workman." Hence "a skilful workman." 6 حجام "a barber," from حجم "to scarify." A barber in the East usually performs minor operations, such as bleeding, &c., as in the old days in Europe.

7 یگنا "unique;" from يك or ایک "one."

8 Lit: "involuntarily."

9 From خوش "pleasant, &c.," and آمدن Persian "to come." Hence خوش آمد "flattery."

10 Lit: "tribe, clan, family." Orientals talk of their "family," when they mean their wives.

11 Intensive formed by adding سا (fem. سی) to adjective. تهوزا = "a very little."

12 ان A negative prefix. دیکھا = "unseen."

13 پچھلا پہر "the last watch." From 3 to 6 A.M.

14 گہنا "ornament." Also means "a pledge, mortgage." گہنے رکھنا "to pawn, pledge."

15 تشریف لانا = "to come, to honour by coming." Used only to a superior, or, out of politeness, to an equal. 16 From Persian پرستیدن "to worship." بتپرست "idol worshipper."

17 Note the idiom. (پر) تویس کھانا "to have compassion on."

18 غسل = a complete washing of the whole body, a bath.

19 شفا = "a cure." شفا خانہ = "a hospital."

In short, that man of God, having washed all the wounds with the water of the Nim tree,¹ cleansed them, and stitched up those which were fit to be sewn. As for the remainder of the wounds, he extracted a small box from his pocket, and bandaged some of them, and on others he placed plaster, and bound them up with strips of cloth, and said with extreme kindness :—"I will continue to² come twice a day, and do you be careful, so that she should not make any movement which would cause the stitches to break.³ For food,⁴ pour down⁵ her throat chicken-broth, and be pleased to give her frequently the juice⁶ of the musk-willow with rose-water, so as to maintain her strength." After saying this, he requested leave to depart. I thanked him gratefully, and joining my hands, I said :—"From the consolation you have given me, my life also is saved, otherwise I saw nothing but death before me, may God keep you safe." After giving him extract of roses and betel,⁷ I dismissed him. Night and day, I remained constantly in attendance on that fairy. I looked upon rest for myself as unlawful.⁸ I prayed daily at God's shrine for her recovery.

It happened⁹ that that merchant also arrived, and gave my goods intact¹⁰ into my custody. I sold them at a loss,¹¹ and commenced to spend money in medicines and remedies. That surgeon was always coming and going. In a short time all the wounds became filled up and granulated.¹² After a few days she took the convalescent bath. I experienced an extraordinary kind of delight. I placed a robe of honour,¹³ and pieces of gold before the barber, and after laying down an elaborate¹⁴ carpet for that fairy, I seated her on the couch. I distributed much alms to the poor and needy; you might¹⁵ say that on that day this fakir had obtained the sovereignty of the whole earth;¹⁶ and the colour of that fairy became so clear on account of her cure, that her face began to shine like the sun, and to glitter like pure gold. The sight was powerless to dwell on her beauty. This fakir waited on her commands most zealously,¹⁷ and I carried out whatever she ordered. In the haughtiness of her beauty, and the pride of her power, if she ever looked at me, she used to say :—"Be careful, if the pleasing of me is agreeable¹⁸ to thee, then never breathe a word in what concerns me. Be pleased to go on doing what I say, without making any excuse, and do not interfere in anything, or else thou wilt regret it." I conceived from her manner that she undoubtedly recognised the obligations (she was under to me for) my services¹⁹ and obedience.²⁰

¹ A tree with bitter fruit, the leaves of which are used as poultices for wounds, &c.

² Frequentative or Continuative Verb, formed by adding the Verb كونا "to do" to a Perfect Participle; as جايا كونا "to go frequently, to keep on going." ³ Lit: "in place of."

⁴ غذا "food," from Arabic غذى "to feed." Plural اغذية = "provisions, victuals."

⁵ چونا is the Causal of چونا "to drop, exude, be filtered." ⁶ عرق primary meaning "sweat," from Arabic عرق "to sweat." Hence "exuded moisture, extract, spirit."

⁷ The custom in India before the departure of a visitor.

⁸ As opposed to حلال "lawful."

⁹ Arabic accusative used as an Adverb. Pronounced "ittifāqan."

¹⁰ امانت = "security, safety." It is also used as an Adverb, as in the above instance, to convey the sense of "untouched, intact." ¹¹ اونا اوئے پونے from اونا = انا "to come," and پانا = پانا "to get." Hence "for what can be got, at a loss."

¹² انگور Lit: "a grape." Here it means "the granulations on a healing wound."

¹³ From Arabic كلف "to attend carefully to;" hence "elaborate, elegant." تکلیف "trouble" is derived from the same root. ¹⁴ خلعت (from Arabic خلع "to put off") is a robe of honour conferred as a dignity on subjects by princes or those in authority. ¹⁵ From Persian گفتن "to say."

¹⁶ From هفت "seven" (Persian), and اقليم "clime." Means "the world." ¹⁷ Lit: "with my head and eyes." ¹⁸ منظور Passive Participle of Arabic نظر "to see, admire."

¹⁹ From خدمت "service," and Persian گذار root of گذاشتن "to perform."

²⁰ From فرمان "order," and بودار root of برداشتن "to hold, or raise up."

This beggar too did nothing without her permission, I carried out her commands in the most devoted manner ¹

Some time passed in this friendly confidence.² I immediately brought and laid before her anything that she ordered. Whatever goods and ready money this fakir had, it was all expended, principal and interest³ In that strange country, who was there to place sufficient confidence in me to enable me to carry on matters by incurring debt? I at last began to be in trouble⁴ for (meeting) my daily expenses.⁵ My mind was greatly perplexed over this, I became thin on account of my anxiety, my complexion became sallow, but to whom could I speak? What my heart suffered, it suffered. "The wearer alone knows where the shoe pinches"⁶ One day, that fairy discerned⁷ (this) through her sagacity,⁸ and said, "Oh so and so!⁹ the obligation of thy services is indelibly engraved¹⁰ on my heart, but at this moment I am unable to make thee any return for them. If anything is needed for necessary expenses, do not trouble thy mind about it, bring a piece of paper, an inkstand, and a pen."¹¹ I then perceived that she was a princess of some country (or other), seeing that she spoke with such spirit and haughtiness. I immediately¹² placed writing materials¹³ before her. That beloved one, after writing an order over her own signature, gave it into my charge and said, "Near the fort, there is a building with three gates, there in that street is a largish house, the name of the owner of that house is Sidi Bahar, go and take this note to him"

This fakir in accordance with her order, and (following) the name and address¹⁴ (given by her) went and arrived at the desired¹⁵ place. I sent a message as to the circumstance of the note by word of the door-keeper. Thereupon, immediately on hearing of it, a young and good-looking negro, wearing an elegant turban, came out. Although his colour was dark, yet he was, as it were, completely filled with salt.¹⁶ He took the note from my hand, and neither said nor asked anything. He retraced his steps, and went inside, in a short time he came out, having placed on the heads of slaves eleven sealed trays with gold embroidered¹⁷ tray covers¹⁸ lying on them. He said—"Go with the young man, and convey the square trays."¹⁹ I also saluted and took leave and brought them to my house, I dismissed the men outside the door. I carried²⁰ those trays intact into the presence of the fairy. On seeing them, she said.—"Take these eleven bags of gold pieces

¹ Lit "with head and eyes"

² Lit "secret and supplication"

³ اصل = "root," and نفع = "profit, gain." Hence اصل نفع means "principal and interest."

⁴ Vide note 9 on page 21

⁵ From روز "day," and Arabic مَرَّ "to pass."

⁶ Lit "the torments of a Darwesh are on the life of a Darwesh."

⁷ شعور from Arabic شعَرَ "to know, understand"

⁸ دریافت from Persian در "in," and یافتن "to receive"

⁹ A familiar form of address, corresponds to "old chap," &c.

¹⁰ Arabic "naqsh-ka'l-hajar," = "like an engraving on stone"

¹¹ From پادشاه "a king," and زاده Perfect Participle of زادن "to be born."

¹² From Arabic في "in," and فور "haste," from بولر "to boil"

¹³ Lit. "pen case." دال is an affix denoting "receptacle, as دال راکه "an ash-tray"

¹⁴ نام و نشان = "address." نشان from Persian نشاندن Casual of نشستن "to sit"

¹⁵ مقصود "intended," is the Passive Participle of Arabic قصد "to intend, desire"

¹⁶ Meaning that he was of handsome appearance.

¹⁷ From زر "gold," and بافتن "to weave," hence "brucade."

¹⁸ توره "a tray," پوشیدن from Persian پوشیدن "to cover."

¹⁹ Lit "four-cornered."

²⁰ گدراپان old form of گدراپان

and use them for expenses, God is the Provider.”¹ I, the fakir took that money, and commenced spending it on necessities. Although my mind was at ease,² yet this misgiving³ remained in my heart (causing me to say to myself) :—“Oh God ! what state of things is this? That without making any inquiries, a stranger whose appearance is unknown to me, has, on (the strength of) a scrap of paper, entrusted to me such a large sum; and I cannot ask that fairy (for an explanation of) this mystery, as she has forbidden me (to do so) from the very first.” I was unable to breathe a syllable⁴ from fear.

Eight days after (this), that beloved one addressed⁵ me, saying :—“The Most High has conferred on man the garment of humanity, which cannot be torn or soiled; although (the wearing of) old clothes makes no difference to his human nature, yet outwardly he gets no credit in the eyes of the people⁶ of God. Take two bags of gold pieces and go to the market-place, where the four roads meet, to the shop of Yusuf the merchant, and buy and bring some costly⁷ jewellery, and two rich robes of honour.” This fakir immediately mounted and went to his shop. I saw a handsome young man, dressed in a yellow⁸ suit, and seated on a cushion, and such was his beauty⁹ that a crowd of people,⁹ reaching from his shop to the bazaar, were standing to gaze (on it). I, the fakir approached him with the greatest eagerness,¹⁰ and after saluting him,¹¹ sat down and asked for the things which I wanted. My accent was dissimilar to that of the inhabitants¹² of that city. That young man cordially said :—“Everything that your Honour requires is available,¹³ but be pleased¹⁴ to tell me from what country you have come, and what is the reason of your dwelling in this foreign city? If you will be pleased to inform me as to this circumstance, then it will not be far from kindness.” It did not seem advisable to me to disclose my story. I made up some tale (or other), and after taking the jewellery and dresses,¹⁵ and paying the price of them, I asked for leave to depart.¹⁶ That young man was displeased and said :—“Oh Sir! if it was your intention to display¹⁷ so much unfriendliness, then where was the necessity to make friends at first with so much warmth?” Amongst gentlemen great regard¹⁸ is had to giving (and returning) a salutation.” He said this with such taste and grace that it involuntarily appealed to my heart, and I did not consider that it would be in accord with politeness to be unkind and get up from there. I sat down again to please him, and said :—“Your commands are my law,¹⁹ I am present.”

1 رزاق “Provider;” from Arabic رزق “to give subsistence.”

2 خاطر جمع = “composed, collected.” From خاطر “mind,” and جمع “a collection.”

3 خلش “anxiety, &c.,” from Persian خلیدن “to prick.”

4 دم “breath.” Note the idiom دم مارا “to utter a word”

5 مخاطب from مخاطب “to converse with, to address.”

6 خلق “people:” from Arabic خلق “to create.”

7 بیش = “more.” (پیش و کم = “more or less”).

8 Lit: “saffron-coloured.” 9 عالم = “men, people,” and also “a beautiful sight.”

10 کمال “consummate,” and شوق “desire.”

11 سلام عليك = “peace be with you.”

12 باشنددا “an inhabitant.” Active Participle of Persian بودن “to be.” (Plural باشندگان).

13 موجود is the Passive Participle of وجه “to exist, be found.”

14 فرمانائے respectful form of the Imperative of the verb فرمانا.

15 From Persian پوشیدن “to cover.”

16 It is customary in the East to ask for permission before taking leave.

17 Lit: “if you had to display.” The rules governing the use of this construction will be found at pages 327, 328 and 329 of Platts’ Hindustani Grammar.

18 پاسی = “watching, guarding” or “regard to.” (پاسی بان “a watchman”).

19 Lit: on my head and eyes.”

He was much pleased by my saying this much, and laughing, began to say:—“If you will be pleased to-day to honour my humble abode, I will, by your favour, collect a pleasure-party and we can divert our minds for two or three¹ hours, and we can sit down together, and employ ourselves in eating and drinking.” I, the fakir had never left that fairy by herself; I recalled to mind her loneliness, and made sundry² excuses, but that young man would pay no attention to them whatever.³ At last, after making me promise to return after taking those things (to my house), and after causing me to take an oath⁴ (to this effect), he gave me permission to depart. Having risen from the shop, I took the jewellery and the robes into the presence of that fairy. She asked the price of the jewellery and (also) particulars concerning the jeweller. I related to her all the circumstances of the transaction,⁵ and told her of his insisting on entertaining me. She began to say:—“It is incumbent on a man to keep his word; leave me under the protection of God, and be faithful to your promise; it is a tradition⁶ of the Prophet of God to accept (an invitation to) a feast.” I then said:—“My heart is not willing to go and leave you alone, but as this is your command, there is nothing for me but to go; my heart will be fixed here until I return.”⁷ Having said this, I returned to the shop of that jeweller; he was sitting on a stool⁸ awaiting me. Immediately he saw me, he said:—“Come, kind person, you have kept me waiting⁹ for a long time.”

He at once got up, took my hand, and went on; proceeding forward,¹⁰ he took me into a garden. It was a very beautiful¹¹ garden; fountains were playing in tanks and rivulets; fruits of various kinds were growing there, and every tree was swaying beneath their weight; birds of various colours were perched on them and were warbling continuously, and in every magnificent apartment elegant carpets were spread; he went and sat down in a summer-house on the edge of the stream; a moment afterwards, he himself got up and went away; he returned, having put on another (and) becoming¹² dress. On seeing him, I said “Praise be to God! far be the evil eye.”¹³ On hearing this, he smiled and said: “It is fitting that your Honour also should change¹⁴ your clothes.”¹⁵ To please him,¹⁷ I also put on other clothes. That young man made splendid preparations for the banquet, and provided all the requisites for merry-making, and having formed a cordial intimacy with me, the fakir, he began to talk to me with great humour.¹⁸ In the meantime, the cup-bearer¹⁹ brought a crystal goblet²⁰ and cup, and (also) brought and set down relishes of various kinds;

1 Lit: “two or four.”

2 چند “how much”? In Comp. = “times, fold;” as دو چند “two-fold;” &c. چند در چند = “Many times, various.”

3 هرگز نه = “never.”

4 قسم کھانا “to take an oath”; قسم کھانا “to administer an oath.”

5 From مولنا “to purchase,” and تولنا “to weigh.” Hence مرل تول = “bargaining.”

6 The traditions of Muhammad, accepted by the Sunnis, but rejected by the Shiaks. These are the two great sects of Muhammadans. 7 Note the idiom:—“until I shall not come.” 8 A stool

made of cane tied with cord. 9 رالا دیکھنا “to wait for.” رالا دکھلانا “to keep a person waiting.”

10 Continuitive or Emphatical, by repeating the Present Participle, which in such cases is always inflected, as میں ڈرتے ڈرتے پاس گیا “I approached in great fear.”

11 Lit: “spring” (season of).

12 نهر generally signifies “a canal” in India.

13 From عقل “to be or become intelligent.” معقول “perceived by the intellect” Hence “choice.”

14 Persian Genitive. The influence of the “evil eye” is still believed in by peasants in some parts of Europe, especially in Italy. 15 لباس from Arabic لبس “to put on a garment.”

16 ڈالنا “to throw” here used to make the Verb intensive. بدل ڈالنا “to make a complete change.” 17 Note the idiom. اسکی خاطر “for his sake, to please him.” 18 مزہ Lit: “taste,”

“anything agreeable to palate or mind.” Hence “a bon-mot,” “joke.” 19 ساقی “cup-bearer;” from Arabic سقي “to give to drink.” 20 مراحہ is a long-necked flask or goblet,

he set out the salt-cellars ; the wine commenced to circulate. When it came to the time of the second or third ¹ cup, four handsome, beardless boys with unbound locks, came into the assembly, and began to sing and play. Such was the beauty of the scene, and such was the harmony, that if Tan Sen ² had been there at that moment, he would have forgotten his tune, and if Baijubaora ³ had heard it, he would have gone mad. In this state of delight, that young man's eyes all of a sudden filled with tears ; two or three drops involuntarily fell, and he said to this beggar :—" A friendship of the soul is now formed between us, and it is not right in any religion to conceal the secret of the heart from friends. Relying on your friendship, I am going to tell you something without ceremony. ⁴ If you will allow me, ⁵ I will send for my mistress into this assembly, and comfort my heart ; my mind is not at ease ⁶ when separated from her."

He said this with such yearning, that (even) without having seen ⁷ her, the heart of this fakir also longed (to behold her.) I said :—" Your happiness is essential ⁸ to me, what is better than this? Be pleased ⁹ not to delay ; it is true that nothing seems pleasing without (one's) mistress." That young man made a sign in the direction of a lattice, ¹⁰ immediately a woman of the blackest complexion, like a female demon, on seeing whom, a man would die before his time, ¹¹ came and sat down beside the young man. This fakir was frightened on seeing her, I said in my heart :—" Is this monster ¹² the beloved ¹³ of such a fairy-born young man, whom he praised ¹⁴ so much, and for whom he displayed so much longing ? " I recited the "*La haul*," and remained silent. In that same state, the assembly remained assembled (enjoying) wine, song, and mirth. On the fourth evening, I was overcome by intoxication and sleep. I involuntarily slumbered in the sleep of forgetfulness. ¹⁵ When it was morning, that young man awakened me ; having made me drink several "pick-me-ups," ¹⁶ he said to his mistress :—" It is not proper now that we should give any more trouble to our guest."

They both took hands and rose ; I craved permission to depart, (and) he assented readily ; I then quickly donned my former clothes. I took the way to my house, and went and was present in the service of that fairy. However, such a thing had never happened as that I should leave her alone, and stay anywhere all night. ¹⁷ I was very much ashamed on account of my three days' absence, and made excuses, and told her the whole story of the banquet, and of his not allowing me to go.

¹ *Lit* : "two or four."

² A celebrated Hindi musician of the time of Akbar.

³ One of the most celebrated songsters of India.

⁴ *كلمة* = "without ceremony ;" from *كلف* "to attend carefully to."

⁵ *Lit* : "if you will give the order."

⁶ "Does not attach itself (to anything)."

⁷ *بها* "To see," used only in conjunction with *ديکھنا*.

⁸ *Lit* : "necessary," from Persian *در* "in," and *کار* "work."

⁹ The respectful form of the Imperative, "be pleased to do," &c. Rules will be found at Page 186 of Platt's Grammar.

¹⁰ Also means a reed "*chik*." (Such as is hung in doorways or windows).

¹¹ *اجل* Means "the appointed period of life."

¹² *Lit* : "calamity."

¹³ *محبوبه* fem. of *محبوب* "beloved ;" passive participle of *حب* "to be loved."

¹⁴ From Arabic *عرف* "to know."

¹⁵ Persian Genitive.

¹⁶ *Lit* : "intoxication dispelling." *شکستن* root of Persian *شکستن* "to break."

¹⁷ *بای* from Persian *بودن* "to be," "to stay ;" *شب بای* "staying for the night."

She was a woman of the world ;¹ she smiled and said :—" What odds does it make if you have stopped to oblige a friend ? I have pardoned you, what fault is it of your's ? When a man goes to anyone's house, he returns at the pleasure of the latter ; but will you remain silent after partaking of² these free hospitalities, or will you return them ?³ It is now necessary that you should go and bring back that merchant's son with you, and proffer him two-fold entertainment. And do not be in any anxiety as to the materials. By the grace of God, all the things essential⁴ will be prepared in an instant, and the banquetting party shall obtain splendour." In accordance with her order, this fakir went to the house of the jeweller, and said :—" I have carried out your commands to the best of my ability, now do you accept my petition by way of kindness." He said :—" With all my heart."⁵

Then I said :—" If you will condescend to come to the house of this slave, it will be the essence of charity."⁶ That young man made many excuses and pretences, but I would not leave him alone till he consented.⁷ I took him along with me to my house. However on the way, I was worrying over this very thing, (saying to myself) :—" If I had the power to-day, I would show him such attention, that he would also be pleased. I am now taking him along, let us see what will happen." In this dilemma,⁸ I arrived near the house, what should I see, but that there was a bustle at the door. The streets had been swept and watered ; ushers⁹ and macebearers¹⁰ were standing (about). I was astounded, but, knowing that it was my house, I placed my foot inside. I saw that throughout the whole house elegant carpets, suitable for every room, were spread about, and couches were arranged. Betel-holders,¹¹ rosewater sprinklers,¹² itr-holders, spittoons, and bowls and pots for holding flowers and narcissus, were placed in order. Oranges of various kinds, and different coloured sweetmeats were arranged in the niches in the walls. On one side a wealth¹⁴ of lamps was displayed in coloured¹³ talc frames. On the other side there was light from the chandeliers¹⁵ and candelabra ;¹⁶ and throughout the ante-chambers and balconies¹⁷ were mounted camphorated wax candles in golden candle-sticks, over which were placed jewelled shades. All the people were ready at their respective posts ; the caldrons

¹ Lit : " a sage of the time."

² Lit : " having eaten and drank."

³ اُتارنا " to cause to pass over." Here it signifies " to acquit oneself of an obligation."

⁴ لازم plural of لازم " necessary ;" لوازم = " requisites."

⁵ Lit : " with life and soul."

⁶ نواز Root of نواختن " to cherish."

⁷ Lit : " until he did not agree." Vide note 7 on page 24.

⁸ حيص from Arabic حيص " to turn or flee from," and بدم " difficulty ;" " confusion," " dilemma."

⁹ The official who precedes a great personage carrying the wand of state ; a poursuivant.

¹⁰ عصا = " mace," " sceptre ;" عصا بردار is the same person as the چوبدار.

¹¹ پانداں from پان betel-leaf and دان suffix signifying " receptacle."

¹² Persian گل " rose," آب " water," پاشی root of پاشیدن " to scatter," &c.

¹³ رنگ آمیز " variegated," " coloured ;" رنگ " colour," and آمیز root of Persian آمیختن " to mix."

¹⁴ بهار primary meaning " spring," also " a beautiful scene."

¹⁵ Lit : " a bush," also " a chandelier," which has branches.

¹⁶ From سرو " cyprus," and گنول " lotus." A candelabra with a stem like a cyprus tree, and lotus shaped lamps on top.

¹⁷ Lit : " royal seats."

in the kitchen kept on clattering; the same preparations were going on in the water-cooling chamber;¹ perfectly new earthen water-pots, with strainers attached, and plugged with stoppers, were placed on silver stands. In front on a stool, ladles and small metal bowls, together with brass dishes and covers were placed; close by were ice goblets,² and long necked flagons of saltpetre were continually (kept) in motion.

In short, all the paraphrenalia befitting royalty was to be found there, and dancing-girls, strolling players, dancing-boys, minstrels, and professional story tellers³ wearing handsome dresses, were present, and singing in harmony. I, the fakir, took that youth and seated him on a couch, but I was perplexed in my mind, saying;—"Oh God! How could all these preparations have been made in such a short time?" I wandered about looking in every direction, but I could not find a trace⁴ of that fairy anywhere. During this very search,⁵ I all at once came out in the direction of the kitchen; I saw that delicate one in one of the rooms, with a blouse fastened round her neck, and wearing trousers and a white handkerchief on her head, simple and unadorned, and without any ornaments or jewels. Distich:—

"That one to whom God has given beauty, does not require ornaments;

"Look how fair the moon appears⁶ without being adorned."^{6a}

She remained engaged in looking after⁷ the (preparations for the) banquet, and in giving injunctions with regard to each dish, saying "Be careful that it be tasty, and that the gravy, seasoning, and taste is correct." On account of this hard work that rose-like form was all bathed in perspiration.

I went up to her and expressed my deep gratitude,⁸ and having eulogised her sagacity and skill, I began to invoke blessings (on her). On hearing this flattery, she put on a frown⁹ and said;—"Certain things are performed by men which are not possible¹⁰ for angels to do; what have I done so (wonderful) that you remain astonished? Enough! Long speeches are not agreeable to¹¹ me. Well! tell me what sort of politeness this is to seat your guest alone, and to set yourself to wander about here and there. What will he be saying to himself? Go quickly, and sit down in the assembly, and put your guest at his ease, and send for his mistress and seat her beside him." I, the fakir, immediately went to that young man, and began to treat him in a very friendly manner.¹² In the meantime, two handsome slaves, bringing long-necked goblets and jewelled cups in their hands, came before us and commenced to give us wine to drink.¹³ On this I said to the young man:—"I am in every respect your sincere¹⁴ friend and servant;¹⁵ it would be better

¹ آب‌دار from آب "water;" دار root of داشتن (Persian) "to keep." آب‌دار خانه = The room in which the drinkables are kept. آب‌دار The servant who has charge of them.

² A narrow-mouthed vessel for water, the same as a کوزه.

³ قول from Arabic قول "to say, tell."

⁴ نشان "sign, mark," root of Persian نشستن "to sit."

⁵ From جستن "to search," root جو. Same form as گفتوگو from گفتن "to speak."

⁶ From Persian نمودن "to show." ^{6a} گهنا also means "to be eclipsed."

⁷ From خبر "care, heed," and گیر Root of گرفتن "to take, seize."

⁸ From صدق "to fulfil (a vow)." Lit: "became her sacrifice," "expressed devotion."

⁹ Lit: "caused a frown to mount." چرخانا causal of چرخان "to ascend."

¹⁰ From Arabic جزل "to go round." Hence "scope, power."

¹¹ Lit: "do not come pleasing to me." خوش آنا "to be acceptable (to)" (with the Dative)

¹² From Persian جوشیدن "to boil." گرم جوشی "warmth of affection, cordiality."

¹³ پلانا causal of پینا "to drink." In the same manner کهلانا Causal of کھانا "to eat."

¹⁴ مخلص "sincere." From Arabic خلص "to be clear." Hence "a sincere friend."

¹⁵ From Arabic خدم "to serve."

if that beautiful¹ person towards whom your Honour's heart is inclined, should honour me by coming, then that (indeed) would be very pleasing;² if you will give the order, a man will go for the purpose⁴ of summoning³ her." Immediately he heard this, he was pleased and said:—"Very good, you have now expressed the desire of my heart." I sent a eunuch (to bring her). When the night was half gone, that ugly old woman⁶ arrived like⁶ a sudden calamity, mounted on a splendid sedan chair with two poles.

I, the fakir, being helpless (in the matter), went out to receive her, and, with excessive solicitude, seated her beside that young man. Immediately the youth saw her, he was as much pleased as if he had received all the wealth⁷ of the world. That she-demon also clung to the neck of that fairy-born⁸ young man; in very truth, the sight was such as an eclipse happening to the moon on the fourteenth night. As many people as there were in the company, all began to press their fingers to their teeth,⁹ saying:—"What! has some evil genius prevailed over this youth?" Everyone was gazing in that direction; they forgot all about the amusements of the assembly, and commenced to look at that scene. A person who was on one side said:—"Friends! there is a contrariety between love and reason; that infidel love will display that which would not enter into reason;¹⁰ regard Laila with the eyes of Majnun."¹¹ They all said:—"Yea verily, this is quite true."¹²

I, the fakir, in accordance with orders, remained busy in (dispensing) hospitality; however much that youth pressed me to join with him in the cup and the food,¹³ yet, on account of my fear of that fairy, I did not apply my mind to the eating and drinking, or to the amusement of the spectacle; and, excusing myself (on the grounds of) my duties as a host, I did not share in it. Three nights and days passed away in this same manner. On the fourth night, that young man called me with exceeding affection, and commenced to say:—"I will now take my leave; for your sake I have completely neglected my business, and for three days I have been present in your service. Do you also then sit beside me for a short time and please my heart." I thought to myself:—"If I do not agree to what he says this time, he will be vexed,¹⁴ and it is necessary to oblige a new friend and a guest." I then said:—"It is agreeable to me to carry out your Honour's command, for a command is above politeness."¹⁵ Directly he heard this, the youth proffered me a cup, and I drank it; then (the wine-cups) circulated in such quick succession, that in a short time all the people in the company were drunk and senseless, and I also became insensible.

¹ *Lit*: "endowed with beauty." صاحب (followed by Persian Genitive -i), is frequently used to denote "possessed of;" as صاحب عقل "intelligent," &c.

² *Lit*: "a great thing." ۸ بولنا Causal of بولنا "to speak."

⁴ خاطر = "mind," &c. Used with كي, as above, it means "for the sake of."

⁵ چتریل means "the ghost of a woman who dies in a state of pregnancy."

⁶ ما of similitude, "like a sudden calamity."

⁷ From Arabic نعم "to be affluent."

⁸ From پری "fairy," and زاد from Persian زادن "to be born."

⁹ A gesture expressing astonishment.

¹⁰ Meaning that a man does things under the influence of love, which he would not do whilst in his sober senses.

¹¹ Majnun was an Arabian lover who was infatuated with Laila, who was no beauty. مجنون = "distracted." لیلی = "night."

¹² *Lit*: "this is the very thing," "quite so."

¹³ هم = "also," "even," &c. In comp. it expresses "companion," "co-."

¹⁴ Perfect Participle of Persian آزاردن "to vex."

¹⁵ An Arabic proverb. فوق = "superior to," "above."

and seat yourself in that mosque,¹ perhaps your object² will be attained in that place, and the desire of your heart be fulfilled." I, the fakir, in accordance with his command, rose from there, and went and waited in that mosque, but my eyes remained fixed on the door, (saying to myself:—) "Let us see what will become apparent from (behind) the curtain of invisibility."³ As a person who fasts remains expectant⁴ of the coming of evening, in the same manner did I also pass that day in a state of inquietude.⁵ At last, somehow or other, the evening came and the long tedious day came to an end.⁶ All at once, that same eunuch, who had given me the address of that fairy's house, came into the mosque. After finishing his evening prayers,⁷ that kind person, who was the confidant⁸ of all our love secrets, came up to me, and after consoling me very much, he took my hand, and took me out with him. Proceeding along,⁹ he made me sit down in a small garden¹⁰ and said:— "Stay here until you obtain your object." He then took leave of me, and perhaps he went to describe my circumstances to her Highness. I remained there regaling myself with the beauty of the flowers, and the splendour of the moonlight, and the fountains (playing) in the tanks and rivulets as in the months of Sawan and Bhadon;¹¹ but when I looked at the flowers, the thought of that rose-bodied¹² one came to me; when my gaze fell on the moon, then I remembered the complexion of that moon-faced one; all this beauty without her was a thorn in my eyes.

At last, God made her heart kind. After a short time, that fairy, adorned like the moon of the fourteenth night, wearing a long robe with a flounce of brocade, to which a pearl border¹³ was attached, and on her head a mantle with an embroidered hem with a wavy gold pattern, and covered from head to foot with pearls, came out of the door, and stood on the garden path.¹⁴ By her coming, that garden and the heart of this fakir derived new¹⁵ freshness and life. She walked hither and thither for a short time, and then sat down in the royal seat, on a gold embroidered cushion supported by pillows. I ran like a moth¹⁶ that flutters round a candle, and offered myself as her sacrifice, and joining my hands like a slave, remained standing. Thereupon that eunuch began to intercede and to entreat on my behalf. I said to that attendant of the seraglio:—"This slave is guilty and to blame; whatever punishment is adjudged fit for me, so let it be." Inasmuch¹⁷ as that fairy was displeased, he angrily

1 "A place of worship;" from Arabic سجد "to prostrate oneself in prayer."

2 مطلب — "Object, desire." From Arabic طلب "to seek, desire."

3 Persian Genitive. Note that when the governing noun ends in ه or ي, 'hamza' ؤ is employed to enounce the 'kasra' (—i); which need not then be written; as ملکه هند "Queen of India," &c. 4 From Arabic نظر "to behold." Note the use of انتظار with کبچنا.

5 قرار "stability," from Arabic قر "to dwell." Hence قراری "unrest," "inquietude."

6 Lit: "the mountain-like day was removed from my breast."

7 مغرب = "the west," from Arabic غرب "to set (as the sun)." Hence مغرب "the sunset, or evening prayer."

8 محرم (from Arabic حرم "to be sacred," "to be forbidden,") means anyone to whom the 'harem' or women's apartments are open; hence "a confidant," "intimate friend."

9 From رفتن "to go." رفتہ رفتہ Also means "gradually."

10 Suffixes چہ and نیچہ, form diminutives; as باغ a garden, باغچہ or باغیچہ = "a small garden." 11 From گل "rose," and بدن "body." 12 From در دامن "in, upon," and دامن "skirt." Hence "hem," "border."

13 From گل "rose," and بدن "body." 14 Lit: "from a new head." Synonymous with Persian از سر نو "az sar-i-nau."

15 Lit: "from a new head." Synonymous with Persian از سر نو "az sar-i-nau."

16 Lit: "from a new head." Synonymous with Persian از سر نو "az sar-i-nau."

17 From Persian از "from," &c. بس "sufficient," and که "that." Means "to such an extent that," "inasmuch."

said —“Now as regarding this person, it is well that he should take a hundred bags of gold coins, pack up¹ his goods, and depart for his native country.”

Immediately on hearing this, I became petrified² and shrivelled up, so that if anyone had made an incision in my body, not a drop of blood would have issued (from the wound), the whole world began to appear dark before my eyes, and a sigh of despondency³ involuntarily escaped from my breast. My tears also began to drop. At that time I had no expectation left from anyone except God; being in (a state of) utter despair, I just⁴ said —“Well, be pleased to consider a little in your mind, if this unfortunate one had been covetous of (the riches of) the world, he would not have squandered⁵ his life and property on your Highness. What⁶ have the obligations of service and devotion⁷ been all of a sudden⁸ removed from the world, that you should treat this unfortunate wretch with such unkindness? Well now I myself have no further use for life, owing to the faithlessness of their loved ones, helpless and half-dead lovers⁹ cannot support (existence)

On hearing this, she became angry, and putting on a frown, she said with rage “How⁹ fine¹ You my lover The frog has indeed caught cold¹⁰ Oh you fool¹¹ It is a vain fancy¹² to utter words which are too high for your stomach; a little mouth and big words.” Enough, be silent, don’t continue this unprofitable conversation; if any one else had been guilty of this senseless behaviour, I swear by the All-cherisher¹³ I would have had him cut into small pieces and distributed to the kites, but what can I do? I remember your services. It is now for your good that you should depart, it was your destiny that you should subsist¹⁴ thus long in my dominions¹⁵ Then I, weeping and sobbing, said —“If this be written in my destiny¹⁶ that I should not arrive at my heart’s desire, and that I should wander about in the forests and mountains dashing my head (against the rocks), then I am without resource.” These words also annoyed¹⁷ her and she began to say.—“I myself do not approve of these offensive¹⁸ endearments and these ambiguous expressions; go and address these insinuations to those whom they may befit.” She then got up in that same state of anger, and went to her palace. I entreated¹⁹ her much, but she took no notice. Being without resource, I also went out of that place in despair and hopeless. In short, this state of things lasted for forty days. When I was tired of wandering about the streets of the city, I used to go out into the jungle. When that place distracted me,

¹ Lit. “to put in order, to arrange”

² Lit. “I became a log of wood.”

³ From مراد “wish, desire,” which is pass. part of Arabic اراد “to will, wish” نامرادى = “disappointment,” &c.

⁴ Lit. “I said this much”

⁵ From كهوا “to cause to be lost, to squander”

⁶ Lit. same as ايکبارگي

⁷ Lit. “life sacrifice.” نثارى from Arabic نثر to “scatter,” &c.

⁸ عاشق “a lover,” from Arabic عشق “to love passionately”

⁹ چه Persian “what? which? how great” چه خوشى “How delightful”

¹⁰ Meaning “what airs he is giving himself.”

¹¹ From بى “without,” and وقوف “sense, knowledge” وقوف from Arabic وقف “to be intent upon.”

¹² خام primary meaning “raw, unripe.” (Syn of كچا) خيال خام = “vain imagination, crude idea.”

¹³ From Persian پروردان “to cherish.”

¹⁴ Lit. “gram and water,” hence “substance.”

¹⁵ سر from سر “head,” and کار “work” Hence “chief, master, lord.” It also means “estate, property” Commonly used for the British Government.

¹⁶ تقدير from Arabic قدر “to measure, determine.”

¹⁷ Lit. Primary meaning “thin,” from Arabic ذق “to become thin.” Generally used as above to express “trouble, worry”

¹⁸ Lit. “stinking, fetid.”

¹⁹ Lit. “dashed my head.”

I again returned to the lanes of the city like¹ a lunatic. I neither took any food by day nor slept by night; like the washerman's dog,² I belonged neither to the house nor the "ghat."³ Man's life is (sustained by) eating and drinking. Man is a grain maggot. Not the least⁴ strength remained in my body; being crippled, I went and fell down under the wall of that same mosque, when (it happened) that one day the same eunuch came to perform his Friday's⁵ devotions. He passed by me.⁵ I was remaining repeating the following poetry in a low voice, on account of (my) weakness:—

"From this inward pain, whether death comes, or whether patience to my heart to endure it,

"Oh God! let whatever is written in my fate come soon."

Although my external appearance had become entirely⁷ changed, and my face had taken such an expression,⁸ that no one who had seen me before would recognise me to be the same man, yet that eunuch, on hearing sounds of pain, turned towards me, and having looked at me with attention, he pitied me, and addressed⁹ me with compassion, saying:—"You have at last brought yourself¹⁰ to this condition." I said:—"Now what has happened, has happened, I was ready with my property, I also sacrificed my life, thus only is her pleasure gratified, (so) what can I do?"

On hearing this, he went into the mosque, leaving a servant with me; after finishing¹² his prayers, and (hearing) the Khutbah,¹¹ when he came out, he placed this fakir in a litter, and taking me with him to wait on that careless fairy, made me sit down outside the screen. Although nothing was left of my (original) appearance,¹³ yet it had happened to me to dwell¹⁴ for some time night and day near that fairy, however, she purposely¹⁵ pretended not to recognise me, and began to question the eunuch, saying:—"Who is this?" That gentleman¹⁶ said:—"This is that unlucky¹⁷ ill-fated person, who had fallen under your Highness's displeasure and (incurred) your censure, and for this same reason his appearance has become as it is now, he is being consumed by the fire of love; however much he extinguishes it with the water of his tears, it blazes up with redoubled violence, no advantage is gained, nay more, he is dying of shame for his fault. The fairy said jestingly:—"Why are you telling falsehoods? Informers have a long time ago given me intelligence of his arrival in his native country. God knows¹⁸ who this person is, and whom you are talking about." The eunuch then joined his hands and said supplicatingly:—"If I receive (the assurance of) the safety of my life, I will make a petition."

1 *سا* of similitude.

2 گھات = "landing-place," "steps leading down to the water," where

dhobies wash clothes.

3 Meaning "I was restless," like the dhobi's dog, which follows his master backwards and forwards to the 'ghat.'

4 From Arabic اطلق "to make free, unrestricted."

Used as an adverb, it signifies, "not at all," "not in the least."

5 میرے پاس سے ہو کر چلا = "he passed by me." Note the idiom.

6 Friday, the Muhammadan Sabbath; from جمع. "to collect;"

it being the day of assembly for prayer.

7 From Arabic ب "in," ال "the," and كل "all,

whole."

8 شکل from Arabic شكل "to be a like, a match." *Syn.* of صورت "form, figure."

9 مخاطب = "a speaker;" from Arabic خاطب "to talk with," "address."

10 Lit. "caused to arrive;" causal of پہنچنا "to arrive."

11 خطبہ Vide note 9 above. A sermon delivered in mosques on Fridays, including also prayers for Muhammadans in general, and especially for the

reigning sovereign.

12 فراغت = "freedom (from business, &c.)," "cessation." From فرغ

"to be free from."

13 From رو "face" = "brightness," "beauty."

14 Note the idiom: — مجھ کو اتفاق رہنے کا ہوا تھا "it had happened to me to dwell."

15 From جاننا "to know," and بوجھنا "to understand." Hence جان بوجھ کر = "intentionally, knowingly."

16 Persian Genitive. مرد آدمی and آدمی both mean "man."

مرد آدمی = "gentleman, generous man."

17 From کم "deficient, wanting," and بخت "luck." Hence

"unlucky person."

18 From Arabic علم "to know."

She said :—"Speak, I have granted you your life." The eunuch said :—"It is in your Highness's nature¹ to appreciate² merit, for God's sake have the screen lifted from between you, and be pleased to recognise him, and take pity on his forlorn condition ;³ unappreciation⁴ of what is right is not a good thing. Whatever compassion you may be pleased to show to his condition, it will not be misplaced, and will be some compensation (to him); (to say more would be to exceed the) bounds of respect⁵; whatever comes into your auspicious mind,⁶ that alone is the best."

When he had said this much, she smiled and said :—"Well! whoever it may be, place him in the hospital; when he is completely recovered, some investigation⁷ will be made into his circumstances." The eunuch said :—"If you would be pleased with your own⁸ hand to sprinkle rose-water on him, and say something to him with your own tongue, hopes of living would be assured to him; hopelessness is a bad thing, the world is upheld by hope." On this even, the fairy said nothing. I also had grown weary of my life, and on hearing this conversation,⁹ I fearlessly lifted my voice (saying) :—"My heart does not now hanker after an existence of this kind. I have dangled¹⁰ my feet over the grave, one has to die some day, and my remedy is in the hands of the princess, whether she will effect it or not, she (best) knows." At length, the Converter¹¹ of hearts¹² softened the heart of that hard-hearted¹³ one; becoming kind, she said :—"Quickly summon the royal physicians." The doctors¹⁴ immediately came and assembled. They felt my pulse and examined my urine, and considered for a long time. At last they settled in their diagnosis (as follows) :—"That this person is in love with someone;¹⁵ there is no cure for him except union with his loved one; he will be cured when he obtains her." When this my disease was confirmed out of the mouths of the doctors also, she ordered (saying) :—"Conduct this young man to the warm bath,¹⁶ and having washed him, dress him in a rich robe, and bring him into the royal presence." They immediately took me out, and after making me take the bath, and dressing me in fine clothes, they brought me into the presence of that fairy. Then that delicate beauty said with emotion :—"You have, without any reason¹⁷ caused me unjustly to be disgraced and to get a bad name, now what more do you wish? Speak plainly whatever may be in your mind."

Oh fakirs! Such was my state at that time, that I was near to die of joy; I was literally bursting with happiness,¹⁸ and my figure and appearance changed. I gave thanks to God, and said to her :—"At this moment you have accomplished¹⁹ all the art of medicine, for you have in one word restored me, a dead man, to life; regard the difference

1 دات "body," "person," "self." Fem. of ذو "master," "possessor," "endowed with."

2 دان from دانستن Persian "to know." Used as last member of compounds as above : "merit-recognising." Not to be confused with دات denoting "receptacle."

3 From بی "without," and کسی "person." بی کسی = "friendlessness."

4 شناسی from شناختن Persian "to recognise."

5 This phrase occurs at the end of most petitions.

6 Persian Genitive.

7 From پرسیدن Persian "to ask."

8 خاص = "private," "particular," "select." Hence دست خاص سے means "with your own hand."

9 Lit : "question and answer."

10 Completive verb; formed by adding the verb چکنا "to be finished," to the root of the verb. As بول چکنا "to have done talking."

11 "Converter." From قلب قلب "to change," "invert."

12 قلوب Arabic plural of قلب "heart."

13 Lit : "stony-hearted." سنگ = "stone."

14 From Arabic طب "to treat medically."

15 Lit : "is become a lover somewhere."

16 From گرم "hot," and آب "water."

17 Lit : "sitting and causing to sit."

18 Lit : "on account of my happiness, I swelled so much, that my clothes would not contain me."

19 ختم = "seal," "conclusion." ختم کرنا "to accomplish," "to conclude."

in my condition between that time and this." After saying this, I walked round her three times, and then came and stood in front of her and said:—"Your Highness ordered me to speak out what was in my heart, this means more than the sovereignty of the whole world to this slave, that showing kindness to the poor, you will deign to accept this helpless one,¹ and be pleased to exalt him² by (allowing him) to kiss³ your feet." She was plunged in thought⁵ for a moment⁴ after hearing this, then, looking at me sideways, she said:—"Sit down, you have done me so much service, and shown such fidelity, that whatever you say is becoming, and is also engraven on my heart; well, I agree."

On that same day, in an auspicious moment, and during a fortunate conjunction⁶ of the planets, the Kazi privately read the marriage service. After (undergoing) so much trouble and misfortune, God showed me this day when I obtained the desire⁷ of my heart, but, much as I desired in my heart to be united with that fairy, so much also was my mind restless⁸ (until I could) find out (the mystery) of those wonderful events, of which I understood nothing up till now; as to who this fairy was, and who that dark-complexioned, good-looking negro⁹ was, who, on (the strength of) a scrap of paper, had entrusted to me so many bags of gold pieces; and how were the preparations for a banquet worthy of kings made in one watch; and why those two innocent ones were killed in that assembly; and what was the cause of her anger and unkindness to me [notwithstanding¹⁰ my services and my putting up with her airs;¹¹] and again (why) all of a sudden had she exalted¹² this helpless one. In short, on this very account, for eight days after the rites and ceremonies¹³ of the marriage,¹⁴ notwithstanding¹⁵ my eager desire, I did not apply my heart in the least to any manner of pleasure. I only slept with her at night.

One day, as I wished to bathe, I said to the female attendant:—"Make a little water warm that I may wash." The princess looked towards me, smiled, and said nothing. I also remained silent; but that fairy was astonished at my action, moreover the traces¹⁶ of anger were evident on her countenance, so much so, that one day she said:—"You are also a strange man, you blow both hot and cold;¹⁷ what do they call this? When a man has not the strength to take up his responsibility, then he ought never to commit such an act (as marrying)." At that time I was fearless, and said:—"Justice is requisite;

¹ From Arabic عجز "to be unable." ² بوسیدن from Persian بوسي "to kiss."

³ From سر "head," فرازي from Persian فراختن "to exalt."

⁴ From Arabic لمح "to glance the eye at." لحة = "the twinkling of an eye."

⁵ غوطه means also "to swoon." غوطه = "plunge, dive."

⁶ شبهه generally written شبيهه = "auspicious," &c. لگن the sun's entrance into a sign of the Zodiac. Hence "an auspicious moment."

⁷ مدعا "what is claimed." From Arabic دعا "to ask, pray."

⁸ From بے "without," کل "ease, tranquillity." بے قراري syn: of بے قراري

⁹ An inhabitant of حبش = Abyssinia. Hence "negro."

¹⁰ وجود from وجود "to be found, exist." با وجود lit: "with the existence (of)." Hence "notwithstanding." ¹¹ From ناز "whims, &c.," and برداري from Persian برداشتن "to hold up, support." ¹² سر بلند syn: of سرفراز Vide note 3 above.

¹³ رسوم is the Arabic Plural of رسم "ceremony, rite." رسومات is formed by adding the regular Arabic Feminine Plural termination ات to the broken Plural.

¹⁴ عقد = "a knot;" from Arabic عقد "to tie." Hence "marriage." Sometimes used in the same sense in English.

¹⁵ From با with and وصف from Arabic وصف to describe.

¹⁶ آثار Arabic Plural of اثر "trace, sign."

¹⁷ Lit: "either this much warm, or so cold." Note use of یا — یا for "either — or."

it is necessary for a man not to deviate from justice.”¹ She said:—“No justice is there left (to be done)? Whatever there was to be done, it has been I, the fakir, said:—“In fact,² I have obtained that which was my great object, yet my heart is in doubt, and the mind of a man in doubt³ remains divided. He can do nothing, he is excluded from his human nature. I had made that in my mind that after this marriage [which is the essence of my heart] I would question your Highness regarding many things [which I am unable to apprehend,⁴ and which are not revealed to me], so that I may hear an account from your auspicious tongue, and my mind may be tranquillised.” She frowned⁵ and said:—“How fine! Have you already forgotten? Remember I have many times⁶ told you never to interfere in my business, and to be pleased to oppose me in anything; why is it necessary to show this unwonted⁷ disrespect? I, the fakir, laughed and said:—“You have condescended to pardon other disrespect, tolerate this one also.” That fairy’s looks changed, she flew in passion, and became a whirlwind⁸ of fire, and said:—“You have now become bold.⁹ Go, and mind your own affairs, of what benefit will these words be to you? I said:—“Your Highness has made me, this least¹⁰ (of your slaves), your friend and has exalted me, and you have appreciated my merits and shown me favour when you have tolerated such things in your heart, then what other secret is necessary to conceal?”

The fairy, by reason of her sagacity, understood this allusion of mine and commenced to say:—“This is true, but this thought occurs to my mind, that the secret of me, the wretched one,¹¹ becomes exposed,¹² a great calamity¹³ might befall me. I said:—“What is this you are saying? Let not your heart entertain thoughts concerning your slave, and with an easy (mind) relate all the circumstances that have occurred; never—never shall I disclose¹⁴ them, how is it possible that they should come to anyone’s ear?” When she perceived that there was no escape¹⁵ from this dear person (me) except by telling me, having nothing else to say, she said:—“There are many evils in telling these matters, (but) you have asked whether I would or not.¹⁶ Well! thy interests are dear to me, for this reason I relate my adventures, it is necessary for you to keep them hidden. Take care

1 From Arabic نصف “to reach to the middle.” Hence “justice, equity.”

2 واقعی “in fact,” from Arabic وقع “to fall, befall.”

3 Lit: “of two minds.”

4 Act. Part. of Persian پخشیدن “to scatter, disperse.”

5 Primary meaning “speech, saying,” from Arabic قال “to speak.” Here it means “I resolved.”

6 Lit: “which did not come into my imagination.”

7 چین = “wrinkle, fold.” جبین = “forehead.” هونا = “to frown, growl.”

8 بارها is the Persian Plural of بار “time, occasion.” بارها “on many occasions, repeatedly.” (The Persian Plural terminations are ان for animate beings, and ها for inanimate objects).

9 معمول = “wonted, usual.” From Arabic عمل “to practise, act.”

10 Also written بیولا. 11 Lit: “you have lifted your head very much.”

12 Persian superlative from کم “little,” کمتر “less,” کمترین “least.”

13 Lit: “one without feet.”

14 فاش = “spread abroad, divulged.” شکست فاش = “a signal defeat.”

15 From Arabic قبح “to be base.” قباح primary meaning “baseness;” here

“calamity misfortune.”

16 Lit: “I will not bring it from my heart to my tongue.”

17 From چهلنا “to be set free, get loose.”

18 From Persian خواستن “to wish,” خوا لا نه خوا or خوا لا می خوا = “nolens-volens”

Then there commenced to be gossip about him outside amongst the courtiers. The gate keepers, the attendants stationed to purchase goods at the doors of the women's apartments, the Mewaras,¹ the relief watchmen,² the poursuivants and the mace-bearers, began to forbid him going in and out of the women's apartments. At last his coming was (altogether) stopped;³ I had no ease (of mind) without him, every moment seemed a mountain.⁴ When I heard these tidings of despair, I became so demented, that you might say some terrible calamity⁵ had overtaken me, and such was my state that I could neither speak a word nor remain bereft of him. I was powerless to do anything.⁶ Oh God! What was I to do? I was in an extraordinary state of perturbation. Owing to my restlessness, I sent for that very eunuch, who was my confidant, and said:—"I must bring up and maintain⁷ that boy; at present⁸ it is advisable⁹ that you should give him a capital sum of a thousand gold pieces; and set him up in a jeweller's shop in the centre¹⁰ of the market place, so that he may trade and make a profit, on which he may continue to live in ease; also cause a well-planned house to be erected near my palace for him to dwell in. Purchase the necessary female and male slaves and attendants, and fix their monthly wages,¹¹ and cause them to be told off for his service, so that he may not be uncomfortable in any way." The eunuch made all the preparations for his residence,¹² and his jeweller's business,¹³ and his trade (as such). In a short time, his shop became so splendid and so conspicuous,¹⁴ that all the sumptuous robes and valuable jewels which were required and demanded by the King and the nobles, were only obtained at his¹⁵ (shop). By degrees,¹⁶ this shop began to thrive to such an extent that whatever rarities of every country might be wanted, they could be obtained there; in comparison with his,¹⁷ the trade of all (the other) jewellers slackened off.¹⁷ In short, no one could compete¹⁸ with him in this city; in fact, there was no one like him in any country.

In this same business he indeed earned lakhs of rupees, but the separation from him began to make daily inroads on my constitution.¹⁹ I could not devise any plan so that I might see him and console my heart. Finally I sent for that intelligent eunuch for the sake of his advice, and said to him:—"I can hit upon no plan so that I may see his form for a short time, and restore patience to my heart. However, there is this means, that is to say, that you should cause a tunnel to be dug²⁰ from his house, and join it to the palace." The order had no sooner been given, than in a few days a subterraneous passage of this description was prepared,

¹ Members of the robber-tribe of Mewat. Presumably employed as "chowkidars." ² From بار "time, turn." ³ Attendants who relieve one another, each taking a turn on duty.

⁴ وقف from Arabic موقوف "to stop," "suspend." ⁵ Vide similar expression. Note 10, page 19. ⁶ قیامت Lit: "the day of resurrection." Hence "calamity." ⁷ بسی here means "power, remedy." ⁸ بسی چلنا "to avail against, to be able to help oneself (against)."

⁹ From Persian پرداختن "to perform, accomplish." ¹⁰ From Arabic ال "in," and فعل "act" (from فعل "to do"), = "in fact, at present." ¹¹ Persian Genitive. Lit: "the advice of the time." ¹² Lit: "where the four roads meet." ¹³ From Persian در "in," &c., and ماه "month." ¹⁴ در ماهه = "monthly wage" ¹⁵ در ماهدار = "one who is in receipt of monthly wages."

¹⁶ بود و باش from Persian بودن "to be, exist," and باش imperative of بودن — بود و باش = "residence, existence, subsistence." ¹⁷ پن An affix added to Substantives and Adjectives, forming abstract Substantives denoting condition, state, time, &c.; corresponding to English words ending in

—hood,—ship,—ness, &c. ¹⁸ From Persian نمودن "to show." ¹⁹ Lit: "became dull in front of him." ²⁰ Lit: "very slowly." (Anglo-Indian, "aste, aste").

²¹ Lit: "became dull in front of him." ²² برابر (bar-ā-bar) = "breast to breast." Hence "equal, alike," &c. برابر = "equality." برابر کرنا "to vie with," "compete."

²³ بدن and تن both mean "body." I have therefore translated تن بدن "constitution."

²⁴ کهدونا Causal of کهدون. Also written کهدن.

so that, when evening came, that eunuch brought that young man in by that way in profound silence. The whole evening was passed in drinking wine, feasting, pleasure and joy. By meeting with him, I obtained relief, and he was delighted to see me. When the morning star appeared, and the Muazzin¹ called the summons to prayer, the eunuch conducted that young man to his house by the same passage. Except that eunuch and two wet nurses, who had suckled and reared me, no fourth person was acquainted with these matters.

Some time² passed in this manner. One day it befell³ that when that eunuch went to summon him according to custom,⁴ he saw that youth sitting silent like one absorbed in anxiety⁵. The eunuch asked —“Is it (not) well with you to-day? Why are you so melancholy? Come along, her Highness has remembered you”⁶. He never answered a word, and did not open his lips.⁷ The eunuch was discomfited,⁸ and returned alone, and represented his condition. So that the devil might cause my ruin, on this even, my heart did not forget its love for him. If I had known that my love and longing⁹ for such a treacherous¹⁰ and unfaithful person would in the end cause me to get a bad name and to be disgraced, and would sully¹¹ my honour and reputation, I would that very moment have refrained¹² from doing that, and would have repented, I would never again have mentioned his name, nor given my heart to that person devoid of shame. But thus it was to be; I thought nothing of his improper¹³ behaviour, and I looked upon his not coming as (a piece of) lovers’ coquetry and caprice. The result of that which I have experienced is, that you too have become acquainted with this story without having been an eye-witness.¹⁴ Otherwise there is a great difference between me and you¹⁵. Well, what has happened, has happened; I took no notice of the obstinacy¹⁶ of that ass, and a second time¹⁷ sent a message by the hand of the eunuch, saying —“If thou dost not come now, I will somehow or other come there, but my coming will be attended with much inconvenience, if this secret should be divulged, it will be an exceedingly bad thing for thee. Do not behave in such manner that the only possible fruit of it will be disgrace.¹⁸ This very thing is better, that thou shouldst come quickly, otherwise look upon me as having arrived.” When I had sent a message to this effect, and he saw my excessive desire for him, he made himself look as forbidding (as possible), and came with airs and affectations.

When he sat down beside me, I asked him,

¹ **مودن** from Arabic **أذن** “to make known” The person who chants the call to prayers from the minaret of mosques

² From Arabic **مدت** “to extend.” **مدت** A space of time **بك مدت** “a long time, an age”

³ *Lit* “this is the mention of one day”

⁴ **معمول** “usage, custom” From Arabic **عمل** “to do, act”

⁵ **مد** is a suffix joined to substantives to form adjectives denoting possession, &c., as **دولند** “rich,” &c.

⁶ Meaning —“she has sent for you” ⁷ *Lit* “did not move his tongue”

⁸ *Lit* “taking a face like his own” Meaning that he was baffled.

⁹ **چاہا** from **چاہا** “to be enamoured of, desire”

¹⁰ **حرام** from **نمک** “salt,” and **حرام** “unlawful, &c”

¹¹ **تھکا** = “to dispose of, make away with.” **تھکا** = “end, limit.”

¹² **باز** = “back, again” (**باز آنا**) *Lit* “to come back from,” hence “to refrain from.”

¹³ From **بے** “without,” and **جا** “place” **بہجا** = “out of place, improper”

¹⁴ From **دیکھ** note that **بھالنا** “to see,” is only used in Comp with **دیکھنا**

¹⁵ *Lit* : “where am I and where art thou?”

¹⁶ From **خرد** “ass,” and **دماغ** “brain.” ¹⁷ **دو بارہ** from Persian **دو** “two,” and **بار** “a time, turn,”

¹⁸ *Lit* “except disgrace, no other fruit may be obtained”

saying :—"What is the reason of thy hesitation and ill-temper to-day? Thou hast never (before) displayed such presumption and insolence, but hast always presented thyself without making any excuse." He then said :—"I, this nameless¹ and poor one, have reached this state of affluence⁴ by your Highness's favour² and august patronage,³ and I pass my life in great ease. I pray for your Highness's life and prosperity;⁵ this crime has been committed⁶ by this guilty one in the expectation of the forgiveness of the Princess. I am in hopes that you will forgive me." I indeed loved him with my heart and soul,⁷ and believed his hypocritical speeches, and did not regard his villainy. Moreover I again affectionately⁸ asked him :—"What such grievous difficulty has presented itself to thee, that thou remainest so depressed? Tell me about it, some remedy will be found for it."

In short, this is what he said in his fawning⁹ manner :—"Everything is difficult for me, but in your Honour's presence¹⁰ everything is easy." Eventually, this appeared from the drift of his discourse and conversation,¹¹ that there was for sale¹² in the centre¹⁴ of the city, and near the house of that slave (the young man), an exceedingly productive¹³ garden with a lofty building and masonry¹⁵ tanks, reservoirs, and wells; and, together with that garden, a singing female slave, who possessed a very fine taste for music. But they were both to be sold together, and not the garden by itself; like the cat on the neck of the camel.¹⁶ Whoever took the garden, had to pay the price of the female slave also, and the strange¹⁷ part of it was this, that the price of the garden was 100,000 rupees, and the price of that slave was 500,000 rupees. (The youth further represented) that he was unable at present to get together such a large sum. I found that his heart was very much set on purchasing those things, and that it was on this very account that his heart was distressed and his mind distracted. Notwithstanding that he was sitting in my presence, even then his expression was downcast, and his heart was sorrowful. To comfort him was to me a matter of hourly and momentary necessity; I at once gave orders to the eunuch, saying :—"To-morrow morning pay the price of that garden together with the female slave, have the title deeds of the garden, and a receipt for the slave made out, and make them over to this person, and pay the purchase-money to the owner out of the Imperial treasury. Immediately on hearing this order,¹⁸ the young man paid his respects to me, and his face became cheerful. The whole night was spent in merriment and

1 From گم "lost," and نام "name," = "nameless, ignoble."

2 توجہ = "favour," from Arabic وجه "to turn the face (to)."

3 Persian Genitive. Lit : "skirt of your fortune."

4 قدر مقدور from Arabic "to have power to do."

5 Lit : "life and property."

6 سرزد ہونا "to be accomplished (by)." From سر "head," and Persian زد "to strike," &c.

7 Lit : "life and heart."

8 From دل "heart," and داشتن from Persian "to hold, possess." Hence دلداري = "kindness, encouragement."

9 From خاک "dust," and سار a suffix = سا "like." Hence "humble, cringing."

10 رو برو (rū-ba-rū) = "face to face." Hence "presence."

11 Lit : "verdant, fresh." 13 Lit : "cooked, baked (as bricks)." Hence "made of masonry."

14 Lit : "navel." 15 بکناؤ = "for sale," from بکنا "to sell."

16 A man who had lost his camel made a vow to sell it for a dinar if he found it. When he found it, not wishing to break his vow, he tied a cat round its neck, and advertised the camel for sale for one dinar, and the cat for a thousand dinars, but one could not be sold without the other.

17 تماش = "anything strange or curious."

18 پرواگي syn : of اجازت "permission."

joy, in the very same manner as it had always been wont to pass; immediately¹ it was morning, he took his leave. The eunuch bought that garden and the female slave according to my orders. Again that youth used to make a habit of coming and going² at night according to (previous) custom. One day in the spring season, [for the place too was pleasing³ to the heart], the clouds were gathering, a light drizzle was falling, the lightning also was flashing, and a soft gentle breeze was blowing; in short, the scene⁴ at that moment was a wonderful one. As soon as the jars⁵ and flagons of various colours, which were arranged on the niches, appeared to my sight, my heart longed to take one draught. When I arrived at the second or third cup,⁶ at that moment the thought of the newly-purchased garden occurred to me. A very strong desire took possession of me to take⁷ a walk there for a moment during that state (of the weather). If misfortune is to come, the dog will bite you, though you may be mounted on a camel.⁸ I took a nurse with me, and easily⁹ and without any trouble,¹⁰ I went by way of the tunnel to the house of that young man, and from there I proceeded on towards the garden. I saw that the beauty¹¹ of that garden quite rivalled that of Paradise. The drops of rain which had fallen on the intensely green leaves of the trees, were, one might say, pearls set in leaves of emeralds; and the redness of the flowers in that gloomy¹² (state of the atmosphere) glowed as if the evening gloaming had come on; ¹³ and the rivulets, which were brimful, looked like carpets of glass, and the waves kept on rippling.

In short, I was walking about in every direction in that garden, when the day came to an end, and the darkness of evening appeared. In the meantime, that young man appeared on a path, and on seeing me, he advanced with great respect and cordiality, and taking my hand in his,¹⁴ he led me to (a summer-house) with twelve doors.¹⁵ When I went there, then the beauty of that place caused me to forget all the beauty of the garden. This was the splendour of the illumination (which I am about to describe):—lanterns in every direction; cypress lanterns, lotus lanterns, and Chinese lanterns which revolved by the smoke of the candle, wax candles astonishing to the company, and lights under shades were lighted; so that, in comparison to it, the night of Barat,¹⁶ notwithstanding its moonlight and lamps, would appear dark. On one side were fireworks; fountains of fire, pomegranates, chrysanthemums, Champā flowers, pearls, blue lights,¹⁷ rockets, Catherine-wheels, fireworks like flowers held in the hand, and like jasmine, crackers, and stars were let off.

¹ "just, very, exactly." Used with inflected Imperfect Participle, it conveys the sense of "immediately." ² Habitual Verb formed by adding **کرتا** to a Perfect Participle. Note that **جایا** the regular Perfect Participle of **جانا** "to go," is only used in Compound Verbs. The irregular form **گیا** being used in all other cases. ³ **چسپیدن** from Persian **چسپ** "to adhere to."

⁴ **کیفیت** primary meaning "quality, nature." Here it means "a beautiful scene."

⁵ **حباب** plural of **حب** "a wine jar."

⁶ **Lit**: "when the turn of two or three cups arrived."

⁷ **چاہئے** Aorist of **چاہنا** "to want" is used in the sense of "it is necessary." *File Platt's Grammar*, para. 439.

⁸ Meaning that if it is fated that a misfortune is to befall one, it will do so, no matter what precautions may be taken. A truly Oriental idea! ⁹ **Lit**: "in a good manner."

¹⁰ **بیٹھ کر بنھائے** **Lit**: "seated and having caused to sit."

¹¹ **بہار** **Lit**: "season of spring." Also means "a beautiful scene."

¹² **Lit**: "in that cloud."

¹³ **شفق** = "the redness of the sky between sunset and nightfall." **شفق پھولنا** = "twilight to come on." ¹⁴ **Lit**: "having placed my hand on his hand."

¹⁵ From **بارہ** "twelve," and **در** "door." Hence **بارہ دری** = "a building which has twelve doors."

¹⁶ "Night of Records" The eve of the 14th of the month of Sha'ban, on which Mussalmans make offering in the names of their deceased ancestors. On this night the fortunes of mortals in the coming year are said to be registered in heaven.

¹⁷ From **ماہ** "moon," and **تاب** "light, radiance," from Persian **تابیدن** "to shine,"

In the meantime the clouds parted, and the moon came forth, exactly¹ like some² beloved one appears dressed in a suit of purple.³ It was a very beautiful scene, as soon as the moonlight burst forth, the young man said:—"Come along now, and be pleased to seat yourself on the balcony⁴ of the garden (house)." I had become such a fool,⁵ that I agreed to everything that wretch said; he now led me this dance,⁶ and took me upstairs. That building was so lofty that all the houses of the city, and the lamps of the bazaar were, as it might be,⁷ its lower garden. I was sitting in a state⁸ of beatitude with my arms⁹ clasped round that young man's neck, when, in the meantime, an excessively hideous woman, without form or shape, as if she came out of the hearth,¹⁰ arrived, bringing a glass of wine in her hand. Her coming at that time displeased me excessively, and (a feeling of) horror was aroused in my heart on seeing her appearance.

I then became confused, and asked the young man, saying:—"What is this filthy object?¹¹ Where hast thou got her from?" That young man joined¹² his hands and began to say:—"This is that very female slave who has been purch¹³ with the garden by your Highness's favour." I perceived that that simpleton¹⁴ taken her with great desire,¹⁵ perhaps his heart is inclined to her. Suffering¹⁶ much disquietude¹⁷ on that account, I remained silent; but from that very moment my heart became disturbed, and unhappiness overshadowed my temper; furthermore that scoundrel added this annoyance that he made that strumpet the cup-bearer. At that time, I was drinking my own blood, and in the same manner as when someone shuts up a crow in the same cage with a paroquet, I could not find any opportunity of getting away, and my heart did not wish that I should remain sitting there. To make a (long) story short,¹⁸ that wine was doubly-distilled, so that a man would become a beast from drinking it. She gave to the youth two or four cups of the same fiery¹⁹ liquor, one after another,²⁰ and I also drank half a cup of it at the entreaty of the youth, as though it had been poison.²¹ At length that shameless harlot also became intoxicated, and began to indulge in silly blandishments with that reprobate, and that low fellow also (who was) in a state of intoxication, lost all sense of shame, and began to act with impropriety.²²

I was so overcome with a sense of shame,²³ that if the earth had opened at that moment, I would have engulfed myself, but, on account of my friendship for him, notwithstanding that even, I kept silence, fool (that I was). He was however, a fellow of low extraction,

¹ عين = "the very essence (of a thing)." بعينه = "the very same."

² زعفران Is a purple flower, a species of poppy. Hence زعفرانی = "purple-coloured."

³ بالا خانه Lit: "high house." From بالا "high," and خانه.

⁴ Arabic Comparative and Superlative. = "very foolish," from حق "folly."

⁵ Lit: "he made me dance this dance." گویا From Persian گفتن "to speak."

⁶ بازو = the arm from the elbow to the shoulder.

⁷ عالم Lit: "the world." Here it means "state, condition."

⁸ Meaning that she was as black as a coal.

⁹ Lit: "this curiosity of filth." Persian Genitive with 'hamza.'

¹⁰ From Persian خواستن "to wish."

¹¹ پیچ from Persian پیچیدن "to twist," and تاب from تابیدن "to twist." Hence پیچتاب = "Perplexity, disquietude." کھانا Lit: "to eat;" here it means "to endure, suffer."

¹² From Arabic اختصر "to abridge."

¹³ Lit: "step by step;" hence "successively."

¹⁴ From تیز "pungent, strong," and آب "water."

¹⁵ زهر مار کونا = "to swallow as poison;" hence "to do a thing reluctantly, with repugnance."

¹⁶ Lit: "not approved of."

¹⁷ غیرت also means "jealousy," from غیر "to be jealous (of)." غیرت کھانا = "to experience shame."

he did not understand my overlooking¹ (his conduct), in the transport² of intoxication, he drank off ⁴ two more ³ cups, so that he lost the little remaining senses that he had, and banished fear of me altogether from his mind. There was no loyalty in that disloyal one, and no shame in that shameless one; as is the spirit, so are the angels. My state at that time was like that of a female musician ⁵ who has lost the time, and is singing out of tune.⁶ I was calling down curses upon myself, saying:—"Why hast thou come here, for which thou hast received this punishment?" • At length, how long should I endure this, I was on fire from head to foot, and I began to roll upon live coals. In that state of anger and indignation, I got up from there, repeating this proverb,⁷ "it was not the bullock that jumped, but the sack;⁸ who ever saw a sight like this?"⁹

That drunkard perceived in his heart that he was ruined, (thinking):—"If the Princess is displeased now, then what will be my state to-morrow, and what calamity will happen in the morning? If it is feasible, I will now settle her business." Having fixed this resolve in his mind by the advice of that harlot,¹⁰ he put his girdle about his neck,¹¹ and came and fell at my feet, and taking his turban off his head,¹² he began to make entreaties and supplications. My heart remained enamoured of him, I followed wherever he led me, and I was at his disposal like a hand grindstone; I did whatever he told me to. Somehow or other, he coaxed and cajoled me, and made me sit down again, and filling two or four cups with that same fiery spirit,¹³ he drank himself, and also gave me (to drink). For one thing,¹⁴ on account of my anger, I was consumed to a cinder;¹⁵ besides, on drinking such liquor, I quickly became senseless, I had no consciousness left. Then that merciless, treacherous, stony-hearted caitiff wounded me with a sword, moreover, as far as he knew,¹⁶ he had finished me outright.¹⁷ At that moment, my eyes opened, and these words issued from my mouth:—"Well, as I have acted, so have I received, but do thou be pleased to save thyself from this innocent blood of mine."

Let it not happen ¹⁸ that some tyrant should seize thee by the collar,¹⁹

Wash my blood from thy skirt, what has happened, has happened.

Be pleased not to divulge this secret to anyone. I have not even held back ²⁰ my life from thee." Then, having commended him to God's care, my spirit sank; no sense or consciousness remained to me; perhaps that butcher, thinking that I was dead, placed me in that box,

¹ From Persian *در* "in," and *گذشتن* root of *گذشتن* "to pass by." Hence *در گذر کرنا* = "to overlook."

² *Lit*: "wave, billow."

³ Note idiom. *اور* here means "additional, more."

⁴ *چو رها نا* *Lit*: "to cause to ascend." Hence "to raise (to the mouth), to drink."

⁵ A low caste Mussalman female singer, who sings and plays in the company of females only.

⁶ *تال* means "beating time (in music)." ⁷ "A saying, proverb;" from *گفتا* "to say."

⁸ *گون* is a grain sack. Usually called by Anglo-Indians "gunny bag."

⁹ Equivalent to our saying, "to put a beggar on horseback."

¹⁰ *غیبانی* is a woman who does wrong in secret.

¹¹ In token of submission.

¹² In token of grief and repentance.

¹³ *Lit*: "of two fires;" hence "double-distilled."

¹⁴ *یک تو* used adverbially; = "in the first place."

¹⁵ *Lit*: "having been burned and grilled, I remained roast meat."

¹⁶ From Persian *دانستن* "to know."

¹⁷ Completive Verb, formed by adding *چکنا* "to come to an end," to the root of a verb.

¹⁸ From *نه* "not," and *باد* optative of *بودن* "to be," = "Let it not be," "God forbid."

¹⁹ *گریبان گیر* = "one who seizes by the collar." Hence "an accuser, prosecutor."

²⁰ *Vide* note 1 above.

and let me down from the wall of the fort, as thou sawest. I wished no one any ill, but these afflictions were written in my fate. The lines² of destiny are not to be obliterated,¹ it was on account of my eyes that I have experienced what I have. If my heart had not had the eager desire to look upon handsome people, then that unfortunate one would not have been a mill-stone³ round my neck. It was the hand of God⁴ that caused thee to arrive there, and made thee the instrument of my (restoration to) life. Shame has now taken possession of my mind, that having experienced these indignities,⁵ I should either not keep myself alive, or should not show my countenance to anyone. But what can I do? The choice of dying is not in one's own hands. God, after slaying me, has brought me to life⁶ again; let us look forward (and see) what is ordained in my fate. Evidently thy exertions⁷ and services were of use, as I recovered from wounds such as those were. Thou hast expended thy life and property for my sake, and thou producedst all that thou possessedst.⁸ In those days, when I saw thee without (money for) expenses, and with perplexity in thy mind, I wrote that communication⁹ to Sidi Bahar, who is my treasurer.¹⁰ The contents of it were (as follows):—"I am now in health and safety in such and such a place, be pleased to convey news of me, the unfortunate¹¹ one to my noble mother.

"He sent with thee two trays of money for thy expenses, and when I sent thee to the shop of Yusuf, the merchant's son, for the purpose of buying dresses and jewellery, I confidently expected that as that mean-spirited person quickly strikes up an acquaintance with everyone, when he found out that thou wast a foreigner, it was most probable¹² that, for the purpose of making friends, he would, in his arrogance, give thee an invitation and prepare a banquet for thee. Thus this design¹³ of mine succeeded; ¹⁴ he did exactly as I thought he would. When thou camest to me after promising him to return, and relatedst to me the circumstances of his hospitality and his insistence,¹⁵ I was pleased in my mind, (thinking that) when thou shouldst go and eat and drink in his house, then if thou too shouldst invite him to an entertainment, he would come with the greatest eagerness.¹⁶ For this reason, I readily gave thee leave. Three days afterwards, when thou camest back from thence, on the conclusion (of the feast), and with shame madest excuses for thy absence in my presence, I said, in order to console thee, "Never mind,¹⁷ thou camest as soon as he gave thee leave; but it is not a good thing (to show) bad manners,¹⁸ nor to rest under an obligation¹⁹

1 From *مٹنا* "to be effaced," transitive of which is *مٹانا* or *مٹاننا* "to efface."

2 Also means the lines on the palm of the hand.

3 *Lit*: "collar, yoke."

4 *Lit*: "God has done this work."

5 Note the idiom, *کھینچنا* *lit*: "to pull." *کھینچنا* *رسوائی* "to suffer opprobrium," &c.

6 *جلانا* is the Causal of *جینا* "to live."

7 *دور* from *دورنا* "to run," and *دھوپ* "running, exertion." Hence *دور دھوپ* = "bustling about, labour." 8 *بساط* *lit*: "that which is spread out;" hence "goods, property."

9 From Arabic *شق* "to tear." *Lit*: "a piece," "a letter," (especially from a superior).

10 From Arabic *خزانة* "treasure," and suffix *چی* (which is derived from the Turkish), forming a Noun of Agency.

11 *Lit*: "evil star."

12 Arabic Comparative and Superlative of *غالب*. Meaning "most probable."

13 From Arabic *نصب* "to erect, set up." *منصوب* = "established, determined." *منصوبه* = "determination, intention."

14 *تھیک آنا* = *تھیک بیگنا* "to come true, turn out right, succeed."

15 *جد* (often used in conjunction with *جہد* or *کد*). Thus *جد و جہد* or *جد و کد* = "labour, exertion." *لجہ ہونا* = "to press, urge, be importunate,"

16 *Lit*: "he will come running."

17 *کچھ مضائقہ نہیں* = "it is of no consequence."

18 *Lit*: "Shamelessness."

19 *Lit*: "to place another person's obligation on thy head."

to another, and not return it. Now do thou also go and give him an invitation,¹ and be sure to bring him back with thee.

"When thou wentest to his house, I perceived that none of the requisites for (dispensing) hospitality were ready here, what should I do if he came? However, this opportunity presented itself to me, inasmuch as from ancient times,² it has been the custom of the kings of this country to remain away⁴ (from the city) for eight months, making a progress through their dominions,³ for the purpose of settling civil and financial matters; and for four months, during the rainy season, they remain⁶ in the royal castle.⁶ At that time, the king, that is to say, the father⁷ of this unfortunate one, had been on tour⁸ throughout his dominions for the purpose of administration, for two or four months.

"Whilst thou wast bringing that young man along with thee, Sidi Bahar represented the condition of me, the impure one, to⁹ the Queen, who is my mother.¹⁰ Then I, who was ashamed of my fault and crime, went and stood before her,¹¹ and related to her everything that had happened.¹² Although she, of her foresight¹³ and motherly¹⁴ love for me, had kept concealed the circumstances of my disappearance, (saying to herself):—"God knows what will be the result of this, [(but) it is not now advisable to make this disgrace known," and she had in my place kept my faults concealed within her], but she was still in search of me. When she saw me in that condition, and had heard all the circumstances, she shed tears, and said:—"Oh unfortunate one, who should never have been born.¹⁵ Thou hast knowingly¹⁶ destroyed the whole royal name and dignity. It is a thousand pities! And thou hast also washed thy hands of thy life. Would that instead of thee, I had given birth to a stone, then I should have had patience (to endure it); now do thou repent; that which was ordained in thy fate has come to pass, what wilt thou now do? Wilt thou live, or wilt thou die?" I said with excessive shame:—"This very thing was decreed in the fortunes of me, the shameless one, that after experiencing such calamities, I should continue to survive in this disgrace and ruin. Death were better than this. Although the stain¹⁸ of reproach¹⁷ adheres to my forehead, still I have done no such act that dishonour should attach to the name of my parents.

"Now my principal anguish is this, that those two shameless ones should escape from my hands and indulge in mutual pleasure and dalliance, whilst I experience such suffering from their hands.

¹ استدعا from Arabic دعا "to seek, pray for."

² قدیم = "old, antiquated;" from Arabic قدم "to precede." سے قدیم = "from time immemorial, from ancient times."

³ From ملک "country," and گزشتن from Persian گرفتن "to take, seize." It means literally "territorial conquest," but here = "progress of a sovereign through his dominions." It has possibly come to mean this, as, in the old times, as suggested by Eastwicke, refractory chiefs had to be reduced, and their castles stormed, in the course of the "Royal Progress."

⁴ Lit: "they remain outside."

⁵ Lit: "the auspicious fort."

⁶ Lit: "accession to the throne;" from Arabic جلس "to sit."

⁷ Lit: "Lord of beneficence." A title of respect for a father.

⁸ تشریف = "honouring;" from Arabic شرف "to be exalted." جانا تشریف لے = "to go." Used only in speaking of a superior.

⁹ Lit: "in the service of."

¹⁰ fem: of والد "a father;" from Arabic ولد "to beget."

¹¹ رو برو lit: "Face to face."

¹² From سر "head," and گذشتن "to pass." Lit: "what has passed over one's head." Hence "adventures"

¹³ From دور "far," and اندیشیدن "to reflect."

¹⁴ From Persian مادر "mother."

¹⁵ From نا "not," and شدن Persian = "to become." شدنی = "Fit to be or become."

¹⁶ From جان بوجھکر "to know," and جاننا بوجھنا "to understand."

¹⁷ Should be

written کلنک = "mark, stain."

¹⁸ ٹیکا is the caste mark made on the forehead by Hindus.

It is a pity that I can do nothing. I am in hopes that orders may be issued to the steward¹ that he may get ready the requisites for a sumptuous entertainment in the house of this unfortunate one, so that I may send for those two wretches on the pretence of giving them an invitation, and punish them for their actions and take my revenge;² and in the same manner as he raised his hand³ against me, and wounded me, I may cut both of them into small pieces;⁴ my heart⁵ will then be soothed; otherwise I will be consumed⁶ in the fire of this anger, and shall at length be burnt to ashes." On hearing this, my mother's mental grief made her compassionate, and she condoned my crime,⁷ and she gave into the same cunuch's charge [who is my confidant], all the requisites for the entertainment. All (the servants) arrived, and were present in their respective⁸ offices.⁹ At evening time, thou camest and brought that wretch; it was (however) my intention that that prostitute slave should come also.

Accordingly I again gave thee injunctions, and summoned her also. When she also came, and the company assembled, after repeated draughts of wine, they all became intoxicated and senseless, and amongst them thou also didst get drunk, and didst fall down like a corpse; I (then) gave orders to a female Qilmaq¹⁰ to cut off both their heads with a sword. She immediately whipped out a sword and cut off both their heads, and made their bodies red (with blood). And the cause of my anger against thee was this, that I had given thee permission for an entertainment, and not to become a partner in a drinking¹² bout on the strength¹¹ of two days' acquaintanceship. I certainly did not approve of this folly of thine, because after thou hadst drunk to excess, and were senseless, what confidence¹⁴ could I place on thee as a companion?¹³ But the obligation of thy services is so fixed on my neck, that I forgive such actions as these which have been committed by thee. Well, I have told¹⁵ you my story from beginning to end. Is there now any further curiosity remaining in thy mind? Just as I have for thy sake assented to all thou hast said, do thou also carry out my directions in the very same manner. This is now advisable,¹⁶ that we should not remain in this city, which is not good either for me or thee. For the rest, thou art master."¹⁷

Oh servants¹⁸ of God! the Princess, after saying this much, remained silent. I, the faqir

¹ From خان "master," and سامان "stores." Hence "majordomo, butler." It is usually pronounced "khansamah" by Anglo-Indians.

² عوض Lit: "a substitute;" from Arabic عوض "to give a substitute." Hence, "retaliation, return (for)."

³ Lit: "he let loose his hand on me."

⁴ The Substantive repeated for emphasis. پرزے پرزے = "into little bits, mince meat."

⁵ کلیچا Lit: "liver." Considered by Orientals to be the seat of the emotions of joy, grief, &c.

⁶ پھینکا = "to be blown, to be set fire to," is the Intransitive of پھونکنا = "to blow, set on fire."

⁷ From عیب "crimo," and پوشی from Persian پوشیدن "to hide, cover."

⁸ The Pronoun repeated to signify "respective," "each to his own."

⁹ From کار "work," and خانه "house, &c."

¹⁰ A female armed attendant on a lady of quality. They come from Tartary.

¹¹ اعتماد = "reliance, dependence;" from Arabic عمد "to prop, support."

¹² From Persian خواردن "to eat, to drink."

¹³ From Arabic رفیق "to be a companion."

¹⁴ توقع "expectation;" from Arabic وقع "to fall, befall."

¹⁵ Lit: "having told it, I have caused you to hear it."

¹⁶ Lit: "the advice of the time."

¹⁷ Meaning: "I have done my part, the future I leave in your hands."

¹⁸ Lit: "Oh you who are worshipped by God," معبود being the Passive Participle of عبد "to worship." It probably means, "Oh you who are beloved by God."

then with my heart and soul, regarded her commands as taking precedence¹ over everything else, and I was entangled in the net of my love for her; I said:—"Whatever is your august pleasure, that is the best, this devoted one will carry it out without (making any) excuses." When the Princess perceived that I was altogether at her commands, and her faithful servitor, she ordered, (saying) "Send for two swift and mettlesome² horses [which shall be a match for the wind³ in pace], from the King's own stables, and keep them ready." I selected just such well-bred and high spirited⁴ horses, and had them saddled, and sent for them. When a little of the night was left, the Princess, dressed in man's garments,⁵ and fully armed,⁶ mounted on one of the horses, and I being (also) provided with weapons,⁸ got up on the other steed,⁷ and we set off in a certain direction.

When the night was passed, and it began to dawn, we arrived on the shores of a lake.⁹ We dismounted, and washed our hands and faces, and having made a very hurried breakfast,¹⁰ we re-mounted and proceeded forward. The Princess at times spoke a few words, and she said:—"I have for thy sake left modesty, shame, country, wealth, parents, everything, let it not happen that thou also shouldst treat me in the same manner as that faithless tyrant (did)." At times I was conversing about this and that¹¹ in order to shorten the way, and I also answered her, saying:—"Oh Princess! All men are not alike. There must have been some defect¹² in the nature¹³ of that villain, that he should have committed such an act; ¹⁴ and as for me, I have sacrificed my life and property in your service, and you have exalted me in every way. I am now your slave, though you have not purchased¹⁶ me. If you should cause shoes to be made of my skin and wear them, then even I would not utter a sigh." Such conversation was carried on between us, and we occupied ourselves in travelling day and night. Sometimes, when on account of fatigue,¹⁶ we halted anywhere, we used to hunt the beasts and birds of the forest and having killed them in a proper manner,¹⁷ we used to take salt from our salt-cellar, and striking fire from our flints, we used to roast and eat them, and we used to let our horses loose (to graze); they used to pick up grass and leaves with their own mouths, and to fill their bellies.

One day we came out upon a very flat and level¹⁸ plain, where there was not the slightest sign¹⁹ of a habitation, and where the form of man was nowhere to be seen. Notwithstanding this even, on account of the companionship of the Princess,

¹ From Arabic قدم "to precede." مقدم جاننا = "to consider preferable to, deem more important (than)." مقدم also means "the advanced guard of an army," also "a chief, superior."

² جانبا از from جان "life," and باز root of Persian باختن "to play" = "daring, intrepid, mettlesome." ³ Lit: "who will talk to the wind." ⁴ Lit: "with four kidneys."

⁵ From Arabic لبس "to put on a garment." لباس may also mean "disguise."

⁶ Lit: "the five weapons;" i.e., sword, dagger, lance, bow, and battle-axe.

⁷ مرکب (from Arabic ركب "to ride upon"), means a conveyance of any description; horse, camel, vessel, vehicle, &c. ⁸ From Arabic سلاح "a weapon."

⁹ پوکهر is also the name of a place of Hindu pilgrimages near Ajmere, where a great horse-fair is held yearly. ¹⁰ Lit: "hungry, having an empty stomach." ¹¹ Lit: "of here and there."

¹² From Persian سرشتن "to create, knead into shape."

¹³ خلا = "flaw, imperfection," from Arabic خل "to become lean or poor."

¹⁴ Lit: "that from him such an act happened." وقع from وقع "to befall."

¹⁵ Lit: "without cost."

¹⁶ From Persian ماندن "to be tired."

¹⁷ حلال کرنا = "to kill an animal lawfully, by cutting its throat, saying الله بسم "In the name of God." ¹⁸ Lit: "palm of the hand."

¹⁹ Lit: "there was not the name of,"

the day used to appear to me like the feast of Id,¹ and the night like the night of Barat.² Proceeding along, we suddenly met with a river in our road [from looking at which, the liver would become water.] Standing on the bank, as we looked, (round) there was nothing but water as far as the sight could reach,³ there was no ford⁴ nor raft⁵ to be found. Oh God! how we were now to cross this ocean? For a moment we stood (plunged) in this reflection. At length, this thought occurred⁶ to my mind, to make the Princess sit down here, whilst I went in search of a boat or vessel, and that that delicate one could get some repose until I could find⁷ some means of crossing. Then I said:—"Oh Princess! I will, with your permission, look out for a ferry⁸ or ford in this river." She began to say:—"I am very tired, and I am also hungry and thirsty, I will rest⁹ a little until thou shalt devise some means of crossing."

There was a pipal¹⁰ tree in that place, which formed such a shade, that if a thousand horsemen came, they could have reposed in comfort under it in sunshine or storm. I seated her there and went on, and was gazing in all directions to find some trace of human beings somewhere, whether on the land or on the water. I used every effort,¹¹ but found no such trace anywhere. At last, being in despair,¹² I returned from thence, and did not find that fairy under the tree. What can I say about the state I was in at that time, as I quite lost my senses? I became mad and a lunatic. Sometimes I climbed up the tree and wandered from branch to branch, and from leaf to leaf; sometimes I let go with my hands and feet, and fell to the ground, and walked round and round¹⁴ the roots of that tree and offered myself as a sacrifice.¹⁵ Sometimes I uttered shrieks and bewailed my helplessness;¹⁶ and sometimes I ran from west to east, and sometimes I turned from north to south. In short, I gave myself much unavailing trouble,¹⁶ but could not find the least trace of that unattainable¹⁷ jewel. When all my efforts came to naught,¹⁸ then, weeping, and casting dust on my head, I commenced to search in all directions.

This thought occurred to my mind, that perhaps some Jinn¹⁹ had carried off that fairy, and had inflicted this blow²⁰ upon me; or that someone from her own country had pursued her, and at that time, finding her alone, had persuaded her, and had taken her and stolen off²¹ towards Syria. Being distracted with such thoughts, I threw away my clothes,²² and being stark naked, I became a fakir, and, in the country of Syria, from morning till evening,

1 عيد signifies any solemn feast. 2 شب برات the night, according to the Muhammadans, on which all the actions which men are to perform in the coming year are registered. 3 Lit: "as far as the sight worked." 4 نهال = "dry land," as opposed to جل water, hence "ford."

(Syn: خشکی). 5 یتر = "a raft." The raft floated by Muhammadans in honour of Khwaja Khizr.

6 لبر = "wave." 7 لبر آنا = "to surge up (in one's mind, &c.)."

8 هانده آنا lit: "to come to hand;" hence "to get, obtain."

9 گهاط Steps leading down to a river.

10 دم لینا lit: "to take breath." Hence "to rest."

11 The holy fig-tree. (*Ficus religiosa*). Supposed by the Hindus to be haunted by evil spirits.

12 Lit: "I beat my head much."

13 Past Participle of Arabic یئس "to despair."

14 From Arabic صدق "to fulfil (a vow, &c.)."

15 اد گرد. 16 From بسی "power," and بی "without." It means "vicinity," or, used adverbially, "round about." (Syn: یافتن. 17 From نا "not," and یاب from Persian "to obtain.")

18 Lit: "I sifted much dust."

19 Note the idiom, جب کچھ بس نہ چلا, = "when all my efforts were unavailing." Vide note 15.

above. 20 The Jinns are the genii of Oriental tales.

21 Lit: "to rise, swell." In comp: with لینا it means, as in this case "to steal away."

22 The words وپڑے and پھانک have no meaning; they are merely put in to jingle with کپڑے and پھینک.

I wandered about searching, and at night I threw myself down anywhere. I went the round¹ of the whole world, but from no one could I hear any tidings² of my Princess, nor could I find out³ the reason of her disappearance. Then this came into my mind:—"When thou couldst not find any trace of that loved one,⁴ it would be a pity now to live." A mountain appeared in some forest (or other), I then ascended it, and formed the intention of casting myself down, so that in a moment my head and face being repeatedly dashed⁵ against the rocks, would be smashed, so that my life should escape from such an affliction.

Having said this in my heart, I was on the point of casting myself down,⁶ moreover I had already lifted my feet,⁷ when someone caught hold of my hand. In the meantime, I regained my senses; I saw that a horseman in green garments,⁸ with a veil cast over his face, was addressing me, saying:—"Why hast thou formed the intention of thine own death? It is an infidelity to despair of the grace of God. As long as there is breath, so long is there hope.⁹ Now, in a few days, three darweshes, afflicted exactly like¹¹ thyself, involved in exactly the same calamity, and who have seen exactly the same sights, will meet¹² thee in the land of Rum.¹⁰ And the King of that country, whose name is Azad Bakht, is also confronted¹³ with a great difficulty. When he also shall meet you four fakirs, then the heart's desire and wish of everyone shall be fully obtained.¹⁴

I took hold of his stirrup¹⁵ and kissed it and said:—"Oh favourite of God! By your saying this much, my heart, which was full of despair,¹⁶ has been consoled; but for God's sake be pleased to tell me who your Honour is, and what is your noble¹⁷ name?" Then he said:—"My name is Martaza¹⁸ Ali, and this is my business, that whenever anyone is confronted by a difficulty, I relieve him." After saying this much, he vanished¹⁹ from my sight. At length, I, the fakir, having consoled myself by reason of the good tidings (which I had received from) my patron, the solver²⁰ of difficulties, formed the intention of going to²¹ Constantinople. After suffering on the way the hardships which were decreed in my destiny, in hopes of meeting with that Princess, I arrived as far as this by the grace of God, and by my good fortune I have had the honour²² of waiting on you.

¹ *روند* from the English word "round."

² *Lit*: "name and trace."

³ *معلوم* past participle of Arabic علم "to know."

⁴ *Lit*: "life." Here it means "dear, beloved."

⁵ The Verb repeated to signify repeated action.

⁶ Note the idiom, *چاهتا دون كه اپنے تئين گراؤن* = "I was about to throw myself down."

⁷ *Lit*: "my feet had been lifted up."

⁸ *سبز پوشى* from *سبز* "green," and *پوشى* from Persian پوشیدن "to cover."

⁹ The equivalent of our "whilst there is life, there is hope." (*dum spiro, spero*).

¹⁰ *روم* the Turkish Empire: Roumelia. Also Greece.

¹¹ *سے* of similitude. (In plural).

¹² "Meeting." From Arabic *لقي* "to meet."

¹³ From Persian *در* "in," and *پيش* "front."

¹⁴ From Arabic *حاصل* "to come out, result."

¹⁵ From Arabic *ركب* "to ride, mount."

¹⁶ From *پر* "full," and *اضطرار* "despair, &c.," from Arabic *ضرر* "to injure."

¹⁷ *شريف* from Arabic *شرف* "to be high, eminent."

¹⁸ *مرتبلى* = "chosen, approved." Passive Participle of *رضي* "to approve."

¹⁹ Perfect Participle of *پوشیدن* "to conceal."

²⁰ Root of *كشادن* "to open, solve."

²¹ Note the idiom: *كسي شهر يا ملك كا قصد كرنا* "to resolve to go to a certain town or country."

²² *مشرف* Vide note 17 above.

Our meeting¹ with one another has now been accomplished; mutual society and conversation has now been rendered feasible;² it is now necessary that we should become acquainted with³ and known to⁴ King Azad Bakht.

After that, we five shall assuredly⁵ arrive at our hearts' desire. Do you also pray (that this may come to pass), and say "Amen." Oh spiritual guides!⁶ These are the adventures⁷ of this distressed and bewildered⁷ one, which I have related⁹ in the presence of you Darweshes. Now let us look forward and see when this labour and grief of mine, will, by meeting with the Princess, be changed into joy and delight." Azad Bakht (who) was concealed in a corner, listened attentively in silence to the story of the first Darwesh, and was pleased. He then began to listen to the story of the second Darwesh.

END OF THE TRAVELS OF THE FIRST DARWESH.

TRAVELS OF THE SECOND DARWESH.

When it came to the turn of the second Darwesh to speak, he seated himself cross-legged,¹⁰ and said:—

"Oh friends. Give ear a little to the tale of this fakir,

"I will tell it from the beginning to¹¹ the end—listen,

"No physician is able to cure it,

"My pain is¹² far beyond remedy¹³—listen."

"Oh ye who are clothed in rags! This humble one is the Prince of the country of Persia; men versed in every science spring from there; thus "Isfahan is half the world,"¹⁴ is (a) well-known (saying). In the whole world¹⁵ there is no country to rival¹⁶ that country, for the star of that country is the sun, and that is the principal¹⁹ luminary¹⁸ amongst the seven planets.¹⁷ The climate²⁰ of that place is delightful¹⁹, and the people have enlightened minds, and are possessed of²¹ genius. My father,

¹ Vide note 12 on page 49.

² Pronounced "muyassar." Past Participle of Arabic *يسر* "to render easy."

³ From *رو* "face," and *شناختن* "to recognise, know."

⁴ From *جاننا* "to know," and *تپاننا* "to recognise."

⁵ Past Participle of *قرر* "to fix, settle." Means "settled, determined." When used adverbially as above, it means "certainly, assuredly."

⁶ Active Participle of Arabic *هدى* "to direct, guide."

⁷ From *سر* "head," and *گردان* from Persian *گردانیدن* Cansal of *گردیدن* "to revolve." *گردان* misprint for *گردان* in Official text-book.

⁸ *سرگذشت* from *سر* "head" and Pers: *گذشتن* "to pass."

⁹ *كبه سنايى* lit: "Said and caused you to hear."

¹⁰ Lit: "on four knees."

¹¹ *تا* = "to, until;" *تک*.

¹² *هيا* from *هي* and *گا* = *گيا* = "it is." This form is now considered vulgar.

¹³ From *لا* "no, not," and *دوا* "cure."

¹⁴ The rhyme between *اصفهان* and *نصف جهان* is lost in translation.

¹⁵ *هفت اقليم* lit: "the seven regions."

¹⁶ *برابر* lit: "breast to breast."

¹⁷ Arabic Plural of *كوكب* "star, constellation."

¹⁸ (Persian Genitive). From *نار* (for *نور*) "to shine."

¹⁹ Arabic Comparative and Superlative of *عظيم* "great."

²⁰ Lit: "water and air." Hence "climate."

²¹ *ماهوب* used as "possessor of."

[who was the King of that country] selected very celebrated and learned teachers in every branch of knowledge and science, to instruct me, from the time of my boyhood, in the rules¹ and ordinances² of government, and he appointed them for my tuition; so that having received a thorough instruction³ in every particular branch⁴ (of knowledge), I might become (a) capable (person). By the grace of God, at the age of fourteen, I was well acquainted with all the sciences. I acquired agreeable conversation, approved⁵ manners,⁵ and everything that was fit for, and useful⁷ to kings; and night and day an earnest desire possessed me to be in the company of learned men, and to listen to stories of every country, and the adventures of ambitious⁸ kings and men of renown.⁹

One day, a wise companion [who was well versed in history, and had seen the world] mentioned that:—"Although there is no reliance to be placed on the life of a man, yet there are many qualities by reason of (possessing) which, the name of a human being is handed down with laudation on men's tongues till the day of resurrection." I said:—"If you will relate in detail¹⁰ a few circumstances of this nature, then I will listen, and will act accordingly." Then that person commenced to relate the story of Hatim Tai in the following manner: "In the time of Hatim,¹¹ there was an Arab King whose name was Naufal; he had conceived a bitter animosity against Hatim on account of the renown of the latter. Having collected a large army, he advanced to give him battle. Now Hatim was a God-fearing,¹² and just man; he understood that if he too prepared for war, then God's people would be killed,¹³ and there would be great bloodshed,¹⁴ and that the retribution for this would be recorded against his name (in Heaven). Having reflected thus, quite alone,¹⁵ and taking his life in his hands,¹⁶ he went and concealed himself in the cave of a mountain. When Naufal became acquainted with the disappearance of Hatim, he confiscated all his property and household effects, and caused a proclamation to be issued, that whoever would search for him and seize, and bring him, would receive a reward of five hundred pieces of gold from the King's government. On hearing this, everyone was seized with greed, and they commenced to search¹⁷ for Hatim.

One day, an old man and his old wife, who had two or three small children with them, arrived close to that cave [in which Hatim was concealed] for the purpose of breaking (fire) wood, and they began to gather sticks in that forest. The old woman

¹ قاعدة = "basis, ground-work;" from Arabic قعد "to sit." Hence "rule, regulation."

² قانون = "canon, law." (Probably derived from Greek).

³ تعليم "instruction;" from Arabic علم "to know."

⁴ نوع means "species," as opposed to جنس "genus" (نوع و جنس "species and genus").

⁵ Lit: "sitting and rising." From Persian نشستن "to sit," and برخاستن "to rise."

⁶ Perfect Participle of Persian پسندیدن "to approve of."

⁷ From Persian در "in," and کار "work;" hence درکار = "useful."

⁸ الو Contracted from اولو Arabic Plural of ذو "possessor." This word only occurs in compounds. عزم "determination, resolution." Hence الوالعزم = "ambitious, enterprising."

⁹ From نام "name," and آوردن "to bring;" hence "renowned." آور is thus used to express "possessor, endowed with;" same as Arabic ذو, but is placed last in the compound, as ذوراوز, &c.

¹⁰ مفصل "detailed;" from فصل "to separate." فصل "a section, chapter, &c.), from the same root.

¹¹ Hatim was an Arab of the tribe of Tai, celebrated for his generosity. He lived a generation before Muhammad.

¹² From خدا "God," and ترسیدن root of Persian ترسیدن "to fear."

¹³ Passive voice; formed by adding جاننا to Perfect Participle of Transitive Verbs.

¹⁴ From خون "blood," and ریزی from ریز root of Persian ریختن "to spill."

¹⁵ From تن "body," "one's own person," and تنها Persian Plural of تن (also written tan-i-tanhā). It means "alone, solitary."

¹⁶ Lit: "having taken his own life with him."

¹⁷ From Persian جستن "to search," and جو root of the same Verb.

said :—"If we had any luck,¹ we should have got a sight of Hatim somewhere, and we would have seized him and taken him to Naufal, and he would then have given us five hundred pieces of gold,² and we should have lived in comfort,³ and have been released from this painful toil." The old man said⁴ "What art thou babbling about? This very thing was written in our destiny, that every day we should break wood and place it on our heads, and sell it in the market, then salt and bread will be attainable; or one day a tiger from the forest may carry us off.⁵ There! mind thine own business, why should Hatim fall into our hands, and the King cause so much money to be given⁶ to us?" The woman heaved a cold sigh and remained silent.

Hatim heard the conversation of these two, and did not consider it compatible⁷ with manliness⁸ and humanity⁹ to conceal himself and save his own life, and not to help these two helpless¹⁰ ones to the attainment of their object. It is true that the individual in whom there exists no pity is not a human being, and he in whose heart there is no pain (for the afflicted) is a butcher.

God created man for the sake of sympathy,

Otherwise¹¹ there was no dearth of cherubs¹² to do him homage.¹³

In short, Hatim's magnanimous¹⁴ mind would not consent to his keeping silent, after hearing what he had with his own ears. He immediately came out, and said to that old man :—"Oh dear one! I am Hatim himself, take me to Naufal; when he sees me, he will give thee the money which he has promised."¹⁵ The old man said :—"It is true that in this manner is my profit and well being¹⁶ (assured); but how is one to know in what manner he will treat thee?¹⁷ If he were to kill¹⁸ thee, then what should I do? I could never do such a thing as to surrender thee to thine enemy to gratify my own greed. How many days shall I enjoy that wealth, and how long shall I live? I shall eventually die, then what answer shall I give to God?" Hatim entreated²⁰ him much,¹⁹ saying :—"Take me along with thee, I say this of my own will; and I always continue in this desire, that my life and property may be of advantage to someone, which is best." However, that old man would in nowise consent to take Hatim away and receive the reward. At length, being helpless, Hatim said :—"If thou wilt not take me to us, then I will myself go to the King," and will say to him :—"This old man has

¹ Lit. "If our days were at all prosperous."

² اشرفی is a gold coin worth Rs. 16. A gold mohur.

³ Lit : "we should eat in comfort."

⁴ Note that کہا "to say," takes ے in the past tense, in the same manner as if it was a Transitive Verb. It differs in this respect from بولنا.

⁵ May also be translated : "a tiger may carry us off from the forest."

⁶ دلانا Causal of دینا "to give."

⁷ Abstract Noun, from مردم (which is from مرد "a man." مردمان Plural of مردم means "people," men and women generally.

⁸ مروت (muruwat) from Arabio مروء "to be bold or manly."

⁹ Lit : "he considered it far from."

¹⁰ Bold or manly. "without," and چاره "a remedy." Hence "helpless."

¹¹ From Contracted from ورنه "and if not." Hence "otherwise."

¹² طاعت "obedience, submission;" from طاع "to become submissive."

¹³ کرویہ "a cherub;" Persian Plural کرویہوں Arabic Plural کرویہون = "cherubim."

¹⁴ From جوان "young," and مرد "man." جوانمردی = "manliness," "bravery,"

"magnanimity." اقرار "promise, agreement;" from قَرَّ "to remain firm."

¹⁵ بہبودی from بے "good," and Persian بودن "to be."

¹⁷ Note the idiom :—تجھ سے کیا سلوک کرے "How may he treat thee?"

¹⁸ Intensive Verb : from مارنا "to beat, kill," and ڈالنا "to throw;" مار ڈالنا "to kill outright."

¹⁹ "Very much;" from بہت "much, many."

²⁰ منت from مَن "to confer a favour." Means "favour, obligation," as well as "entreaty."

kept me concealed in the cave of a mountain in the forest. The old man laughed and said:—"If in return for good, I am to receive evil, then (all that I can say is) Oh fortune!" Some more people came up whilst this argument¹ and altercation² was proceeding, and a crowd assembled. They perceived that this was really Hatim; they instantly seized him and carried him off. That old man also followed in rear, lamenting as he went. When they took him before³ Naufal, he asked:—"Who has seized and brought him?" An evil-natured, hard-hearted⁴ man said:—"Who else could do such a thing, except me? This success is due to me,⁵ I have fixed a banner in the highest heaven."⁶ Another braggart⁷ began to boast, saying:—"After much trouble and exertion for several days, I have seized him and brought him from the forest; be pleased to look upon my labour, and to give me what you have promised." In this same manner everyone of them, out of greed for the gold pieces, was saying:—"It was I who did this." That old man remained silent in a corner and listened to the boastings of them all, and stood weeping for Hatim's sake. When they had all finished the recital of their individual⁸ bravery⁹ and valour, Hatim said to the King:—"If you ask for the truth, it is this, that that old man who is standing aloof from all, brought me. If you recognise physiognomy, then inquire¹⁰ into it, and fulfil what you have promised for my capture; for in the whole body, the tongue is the most lawful¹¹ member, it is necessary for a man to do that which he has said (he would do); otherwise, God has also given tongues¹² to the beasts, what difference would there then be between beast and man?"

Naufal called the old wood-cutter¹³ to him, and questioned him saying:—"Tell the truth, what is the real state of the case? Who has seized and brought Hatim?" That helpless one related truly from beginning to end¹⁴ what had passed, and said:—"Hatim has come of his own free will¹⁵ for my sake." Naufal was astonished¹⁶ on hearing of this magnanimity of Hatim's, (and said):—"Well done thy generosity! Thou wast not even afraid¹⁷ for thine own life." He gave orders that the hands of all those who had made lying claims of having seized and brought Hatim, should be tied behind their backs, and instead of five hundred pieces of gold, they should each receive five hundred blows with shoes on their heads, so that their brains should drop out. Immediately the slippers began to fall with resounding cracks, so that in a moment their heads became bald. It is true, that to tell lies is such a sin,

¹ رد و بدل from رد "rejection, refutation;" from Arabic رَدَّ "to reject, repel," and بدل "change." Hence رد و بدل="argument, altercation." ² Lit: "question and answer."

³ Lit: "face to face;" from Persian رو "face." ⁴ From سنگ "stone," and دل "heart." سنگ دل Lit: "stony-hearted." ⁵ Lit: "this victory belongs to my name." ⁶ عرش from

Arabic عَرَشَ "to construct a house;" means "a roof, canopy." Hence "the highest (ninth) sphere."

⁷ From Arabic لَنْ "not" نَرَى "thou shalt see," نِي "me." Meaning, "thou shalt never see me." (I am such a fine fellow). Hence "boasting."

⁸ The Pronoun is repeated to signify "each his own," hence "respective, individual."

⁹ From دل "heart, valour," and آورِي from آور root of Persian آوردن "to bring." آور used as a suffix gives meaning of "possessor."

¹⁰ From در "in," and یافتن from Persian یافتن "to receive." Hence understanding, discovery, &c."

¹¹ حلال "lawful." As opposed to حرام "forbidden, unlawful."

¹² زبان "tongue," used for human beings. جیبہ generally for animals.

¹³ From لکڑِي "wood," and هارا suffix denoting agency. لکڑهارا="woodman, wood merchant, wood-cutter." ¹⁴ Lit: "from head to foot." ¹⁵ Note the idiom آپ سے آپ="of his

own self, voluntarily." ¹⁶ متعجب (muta'ajjib), from عجب "to wonder."

¹⁷ خطرہ "danger," or "apprehension." خطر نہ کرنا="not to apprehend danger."

that no other sin approaches it. May God preserve¹ everyone from this calamity, and not give him a taste for lying. Many people are in the habit of² chattering lies, but at the time of trial, they meet with punishment.

In short, having rewarded all of them according (to their deserts), Naufal reflected in his heart that to entertain enmity against a person like Hatim, [from whom a whole world obtains benefits, and who does not grudge⁴ his own life for the sake of the necessitous,³ and who walks entirely⁵ in God's way], and to be his enemy,⁶ is not consistent with manliness and magnanimity. He immediately seized Hatim's hand with great friendliness and affection, and said :—"Why should it not be so? this is only what was to be expected of you."⁷ He treated him with great courtesy,⁸ and seated him beside himself, and he immediately gave up his territory and estates, and his property and goods, which he had confiscated. He bestowed on him anew⁹ the chieftainship of the tribe of Tai, and he caused five hundred pieces of gold to be given to that old man out of his treasury. He went away, uttering benedictions.

When I had heard the whole of this story of Hatim, (a spirit of) emulation rose in my mind, and this reflection passed across it, that Hatim was only the chief¹⁰ of his own tribe, who for a single act of generosity had made a name which is renowned up to this day. I am the king of the whole of Persia by God's command, and if I remain excluded from this blessing, it will be a great pity. In fact,¹¹ there is no action in the world which is greater than munificence,¹² because, whatever a man gives in this world, he gets a return for it in the next. If anyone sows a grain, then see how much springs from it! Having settled this matter in my mind, I sent for the superintendent¹³ of the buildings, and ordered him to quickly erect a stately¹⁴ edifice, with forty high and very wide¹⁵ doors, outside the city. In a short space of time, just such a spacious building as my heart was desirous of, was built and ready; and in that building, every day, and at all times, from morning to evening, I was dealing out rupees and gold pieces to the necessitous and friendless¹⁶ ones, and whatever anyone demanded, that I gave to him in abundance.¹⁷

In short, those who were in need¹⁸ were coming through the forty doors, and were taking away whatever they required. One day, this happened, that a

¹ مَحْفُوظَ Pass : Participle of حَفِظَ "to guard, protect."

² Continuative or Habitual Verb, formed by adding جَانَا "to go," to the Perfect Participle.

³ Pass : Participle of اِحْتَاجَ "to be in want."

⁴ دَرِيغَ "denial, refusal." دَرِيغَ كَرْنَا "to withhold from, be guarding of, niggard of."

⁵ From سَرَّ "head," تَا (Persian for تَك) "up to," and پَا "foot." Lit : "from head to foot."

⁶ مَدْمَنِي also means "a claimant, prosecutor." ⁷ Lit : "when you are so, then you are so."

⁸ نَوَاضِعَ كَرْنَا "to treat with civility, to offer (a thing) as a present." From Arabic وَضَعَ "to place, lay down." ⁹ Lit : "from a new head." Hence "anew, afresh."

¹⁰ رَئِيسَ "head-man, chief;" from رَئَسَ "to be or become head." (رَاسَ "a headland, promontory, cape," is derived from this root).

¹¹ فِى الْوَاقِعِ "in fact;" from فِى "in," اِلَ "the," and وَاقِعَ "happening, befalling," (from وَقَعَ "to befall").

¹² دَادَ دَهْشَ from دَادَ from دَادَ "to give," and دَدَ imperative of دَادَ.

¹³ مِيرَ contracted from امِيرَ (from اَمَرَ "to command") = "commander, chief, &c."

¹⁴ From عَالِي "high," (from عَلَا "to be high"), and شَانَ "state, grandeur." Hence "lofty, stately."

¹⁵ Lit : "opened;" from Persian كَشَادَن "to open."

¹⁶ From لَ "without," and كَسَ "person." Hence "helpless, friendless."

¹⁷ From مَالَ "riches, property." Hence مَالًا مَالَ "abundant."

¹⁸ حاجَتَ "want, need;" from حَاجَ "to want," and مَنَدَ a suffix added to Substantives to form Adjectives, denoting possession, &c.

Fakir came in by the front door and asked for alms.¹ I gave him a gold piece. Again the same man passed through the second door and came in,² and asked for two pieces of gold; I recognised him, but overlooked³ it, and gave them to him. In this very same manner, he began to come in at every one of the doors, and increased his demand by one gold piece at a time, and I also knowingly⁴ pretended ignorance,⁵ and kept on giving⁶ him what he asked for. He at last came in by the fortieth door, and asked for forty pieces of gold. I caused them also to be given to him. After taking this much, that Darwesh again passed in by the first door and begged. This appeared to me to be a very unprincipled (action); I said:—"Listen, oh avaricious one! what sort of a Fakir art thou, who dost not even know the three letters of the word 'poverty'?"⁷ It is necessary for a Fakir to act upon them." The Fakir said:—"Well generous one! do you show me yourself (what they are)." I said:—"From *f.* comes '*fāqah*' (fasting), from *q.* comes '*qanā'at*' (contentment), and from *r.* comes '*riyāzat*' (abstinence).⁸ He in whom these qualities are not, is no Fakir. After spending⁹ this much that thou has received, be pleased to come again, and to take away whatever thou wilt ask for. This charity¹⁰ is for the purpose of removing¹¹ necessity, not for hoarding up. Oh greedy one! at the forty doors thou hast taken from one gold piece, up to forty; make a calculation of this, (and find out) by arithmetical progression¹² how many gold pieces it has amounted to; and notwithstanding this even, thy avarice has brought thee in again by the first door. What wilt thou do after having collected so much wealth? A Fakir should only take thought for one day. For the next day, the Provider¹³ is ready to give him a new day's subsistence. Now take shame to thyself, and bring into play¹⁴ patience and contentment. What kind of devoteeism is this which thy spiritual guide has taught thee?"

On hearing this speech of mine, he became angry and displeased, and he threw down on the ground as much as he had received from me and collected, and said:—"Enough Sir! Do not get so heated, take your property¹⁵ and keep it, and be pleased not again to assume the name of generosity. It is a very difficult matter to be generous, you cannot bear the weight of being generous; when will you arrive at this stage? It is a far cry to Delhi.¹⁶ There are also three letters in the word '*sakhā*' (generous): first act upon them, then call yourself generous." Then indeed I became nervous, and said:—"Well kind Sir! explain the meaning of this to me." He began to say:—"From *s.* (comes) '*samāi*' (endurance), and from *lā*.

¹ سوال "a question;" from Arabic سأل "to ask." It also means, as above, "to solicit alms."

² Lit: "from the second door, having been, he came."

³ From Persian در "in," and گذر root of گذشتن "to pass;" hence در گذر کرنا = "to pass over, overlook." It also means "to desist, or refrain from."

⁴ جان بوجه کر "knowingly;" from جاننا "to know," and بوجهنا "to understand," "perceive."

⁵ اجهان "ignorant, not knowing;" from ا negative prefix, and جاننا "to know."

⁶ Continuative Verb, formed by adding کرنا to a Perfect Participle. دیا گیا = "I kept on giving."

⁷ فقر has only three letters in Urdu: ف, ق, and ر. It means "poverty," or "the vocation of a Fakir." ریاضت "abstinence, mortifying the flesh;" from Arabic راضی "to train, discipline."

⁹ Lit: "having eaten and drank it." خیرات "charity, alms." Plural of خیرة.

¹¹ رفع means "raising" from رفع "to raise." Hence "removing, taking away."

¹² Lit: "the turn of the sweet." Alluding to a game founded on the principal of geometrical progression, where one bets that he will eat the sum of the 'reoris' by doubling one a certain number of times, and is rather astonished when he finds out what he has undertaken.

¹³ رزاق "Providence, the Provider;" from رزق "to give subsistence."

¹⁴ Note the use of کام فرمانا (کو) "to make use of, bring into play."

¹⁵ کائنات Plural of کائنة (from Arabic کان "to exist"), means "existing things;" hence "property, possessions, stock." ¹⁶ Lit: "Delhi is as yet far off." Applicable to anyone who fails in an object which he has undertaken.

'*khayf-i-Ilāhī*' (fear of God), and from *y.* '*yād*' (remembrance) of one's own birth¹ and death. Do not take the name of generosity until thou hast acquired this much; and the generous² man has this dignity, that even though he be an evil doer,³ yet he is the friend of God. I, the Fakir have travelled in many countries, but I have never come across a generous person, except the Princess⁴ of Basrah. God has fashioned out⁵ the robe of generosity on that woman; and many desire the name, but they do not act accordingly." On hearing this, I made much entreaty, and conjured him, saying:—"Pardon my fault, and take whatever you require." He would not in any manner take what I had given him, and took his departure saying:—"Now, if thou wast to offer me thy whole kingdom, I would not even spit upon it." After saying this, he went away; but my heart was disquieted⁷ from hearing this praise⁶ of the Princess of Basrah. I could in no manner obtain ease, I now felt an urgent desire to get to Basrah somehow or other, and see her.

In the meantime, the King died, and I ascended the throne. That thought did not leave me (even) when I obtained the sovereignty. I consulted with¹⁰ the Ministers and nobles [who were the pedestals of the throne,⁸ and the pillars⁹ of the State], telling them that I was desirous of making a¹¹ journey to Basrah, and that they should remain diligent¹² in the performance of their duty; and I also told them that if I survived, the duration of my journey would be short, and that I would quickly return. No one agreed to my departure. Being without resource, my heart remained in a state of despair. One day, without saying anything to anyone,¹³ I privately sent for the resourceful¹⁴ minister, and constituted him my representative and agent with full powers,¹⁵ and made him the absolute head of the State.¹⁶ I then put on clothes covered with red ochre, and assumed the guise of a Fakir, and set out alone for Basrah. In a few days I arrived on its confines. From that time, I began to see this wonderful thing, that wherever I went and halted for the night, the servants of that same Queen came out to meet me,¹⁷ and made me alight in a well-appointed residence, and they furnished me abundantly with whatever was necessary for my entertainment, and they remained present in my service the whole night with folded hands. On the next day, the same state of things presented itself at the next stage. In this comfort I travelled for months, and at last I entered Basrah. Immediately, a good looking young man, richly dressed, of good disposition, and very affable, [whose intelligence

¹ پیدایش "birth;" from پید "born." Note that all Nouns from Persian ending in *ش* (which are practically all Abstract Nouns), are Feminine.

² سخى "liberal," and سخاوت "generosity," are from *سخو* or *سخي* "to be generous."

³ From بد "evil," and کار "work, deed."

⁴ From بادشاه "king," and زادی Fem : of زاده Perf : Part : of زادن "to be born."

⁵ قطع کرنا "to cut, form, fashion." From Arabic قطع "to cut."

⁶ تعریف primary meaning "making known"—from Arabic عرف "to know." Hence "praising, praise." ⁷ بیکل from بے "without," and کل "ease." (کل بیکل هونا = "to be ill at ease").

⁸ From پا "foot," and تخت "throne." (Pers : Genitive). ⁹ ارکان "supports." Arabic Plural of رکن "a prop, support."

¹⁰ مشورت "consultation, advice." From Arabic شاور "to consult with."

¹¹ Desiderative Verb, formed by adding چاهنا "to wish" to a Perfect Participle.

¹² مستعد (musta'idd) "ready, on the alert." Act : Part : of استعد "to make oneself ready."

¹³ Lit : "without talking or listening to all."

¹⁴ From با "with," and تدبیر "forethought, judgment."

¹⁵ مطلق "free;" hence "independent, absolute." Pass : Participle of اطلق "to render free."

¹⁶ Lit : "the centre of affairs." مدار Centre, from دار "to turn round." مهم Plural of مهم "an important affair."

¹⁷ استقبال means "advancing to receive a visitor, &c." From Arabic قبل "to come forward."

was apparent from his countenance] came to me, and began to say in an excessively sweet voice:—"I am the servant¹ of Fakirs, I am always remaining in this inquiry, that is, that whatever traveller, whether he be a Fakir, or a man of the world,² comes into this city, he should take the trouble to step³ into my house; there is no other place for strangers⁴ to stay here, except this one house. Let your Honour be pleased to step there, and to confer adornment on that place, and to exalt⁵ me."

I, the Fakir questioned him, saying:—"What is your Honour's noble name?"⁶ He said:—"They call the name of this nameless⁷ one Bedar Bakht."⁸ Perceiving his goodness and affability,⁹ this humble one accompanied him, and went into his house. I saw that it was a stately building, and furnished¹⁰ in a regal manner.¹¹ He took me into a hall, and caused me to be seated, and having sent for warm water, he made them wash¹² my hands and feet; then, having had the table cloth¹³ laid, the steward placed before me alone a variety of trays. There were four dishes; in one was Yakhnī pulāo; ¹⁴ in the second, Qormā pulāo; in the third was Mutanjan pulāo, and in the fourth, Kūkū pulāo. And there was one dish of 'zardah,' and several kinds of 'kalyahs,' curry with a double quantity of onions, narcissus and almond flavoured biscuits, cakes fried in ghee, and several kinds of bread, such as that named after Bāqir Khān and Tunkī, bread made with milk, 'gāodīdah,' 'gāozabān,' bread mixed with meat, shortbread, and pounded meat, collops, fowl omelet, 'mal-ghūbah,' 'shabdeg,' dam-pukht, 'halīm,' 'harīsa,' 'samose,' 'waraqī,' 'qabūli,' 'firni,' 'shir birinj,' 'malūi,' 'halwā,' 'fālūdah,' 'pan bhatta,' 'namish,' 'ābshorah,' 'sūq-i 'urūs,' almond sweetmeats, jam, pickle jars, small saucers of curds. My eyes were satiated¹⁵ at the sight of all these dainties, and when I had taken a morsel from each dish, my stomach was filled, and I then left off eating.¹⁶

That person was pressing me, saying:—"What have you eaten Sir? The food indeed has all been left untouched, be pleased to eat¹⁷ some more without ceremony." I said:—"What shame is there in eating? May God keep your house prosperous, I have eaten as much as my stomach can hold, and how can I (sufficiently) praise the taste of it. For I am still licking my lips,¹⁸ and each eructation which comes forth is perfumed. Well now, take away."¹⁹ When the table cloth was removed, they spread a small brocaded huqqah²⁰ carpet of the velvet of Kashan, and brought a golden basin and ewer, and gave me sweet scented

1 خادم "a servant;" from خدم "to serve."

2 From دنیا "world," and دار root of داشتن "to hold, possess."

3 From قدم "foot, step, pace," (from Arabic قدم "going before"), and رنج "trouble." 4 Lit: "to take the trouble of going" (spoken respectfully).

5 Lit: "of another country." دیش or دیس means "country."

6 From سر "head," and فراز root of فراختن "to exalt."

7 A respectful way of asking a person's name.

8 Lit: "whose name is lost;" hence

"humble one."

9 Meaning "of wakoful (or happy) fortune."

10 تملق (tamalluq) =

"flattery, fawning." From ملق "to flatter."

11 لازم "necessaries, requisites." Plural of لازم.

12 شاهانه "royal, princely;" from شاه "a king."

13 دهلانا is the double Causal of دهونا "to wash," the ordinary Causal being دهونا.

14 دسترخوان (دستار contracted from دستار) means literally "the turban of the tray."

15 For a receipt for this, and the following dainties, the student interested in Oriental cookery is referred to the dictionary, it being impossible to convey an idea of them in English, without giving a long description of each, which space does not permit of in this work.

16 Lit: "my spirit was filled."

17 Lit: "I withdrew my hand from eating."

18 Lit: "I am licking my tongue."

19 Lit: "make more, increase." From زاد "to increase." This expression is used instead of "take away," as the latter is considered to be unlucky.

20 From زیر "below," and انداز root of انداختن "to throw," زیر انداز is the small carpet placed under a 'huqqah.'

powder made of pulse¹ from a receptacle made to hold it, and caused my hands to be washed with warm water. They afterwards brought in and placed (before me), in a jewelled betel-box, prepared and folded betel leaves wrapped in gold leaf, and, in a box with four partitions,² betel leaf made up with the different ingredients, and betel-nut boiled in milk, and cloves, and cardamoms encased in leaves of silver. When I asked for water to drink, then the servant in charge of the drinks³ brought it in a long-necked flask which had been dipped in ice. When evening came, camphor candles were lighted (and placed) in shades. That worthy person⁴ sat down, and remained conversing (with me). When a watch of the night had passed, he said:—"Now be pleased to repose yourself in this bedstead with tester and curtains⁵ before which a screen is standing." I, the fakir said:—"Oh Sir! for us Fakirs a palm leaf mat, or a deer-skin is more than sufficient for a bed. God has made (a thing like) this for you men of the world.

He began to say:—"All this furniture is for Darweshes, none of it is my property." On his becoming insistent,⁶ I went and lay down on those bed-clothes,⁷ which were softer even than a bed of flowers. On both sides of the side-pieces of the frame of the bedstead were pots of roses, and bowls of flowers were set out, and censers⁸ of aloes, and aromatic perfumes were burning. On whichever side I turned over,⁹ my brain was filled with perfume.¹⁰ In this state I went to sleep. When it was morning, he brought and presented to me almonds, pistachio-nuts, grapes, pears, pomegranates, raisins, dried dates, and sharbat made of fruit. In this same manner I remained for three days and nights; on the fourth day, I asked for permission to depart. He joined his hands, and began to say:—"Perhaps this guilty person has been remiss in some way in serving your Honour, by reason of which your mind is disturbed." I was astounded, and said:—"For God's sake, what is this you are saying?"¹¹ But the rites of hospitality¹² are for three days,¹³ (for) which (period) I have stayed; to stay longer is not well; and besides¹⁴ this, this Fakir has come out to travel, and it is not advisable that he should remain in one place, and for this reason he desires permission (to depart); otherwise your good qualities are not such that the mind might desire to be separated from them.

Then he said:—"As you will, but be pleased to wait¹⁵ for a minute, so that I may go and make representation in the presence of the Princess, and as you wish to go (you must know) that whatever wearing apparel and bedding, and the gold and silver jewelled dinner services

¹ بيسن is flour made of pulse, particularly of چنا (gram), and used as a substitute for soap.

² From four (used in comp.), and گهر or گهر "a partition." ³ آیدار the servant whose duty it is to keep the drinks cool. From آب "water," and دار root of داشتن "to keep, &c."

⁴ عزیز "dear, worthy." From Arabic عز "to be mighty or glorious." ⁵ From کت (used in comp. contracted from کتات, "a bedstead," and چهر "a thatched roof, tester of a bed." Hence چهرکت "a bedstead with tester and curtains." ⁶ بجد "in earnest, pressing;" from جد "exertion, effort." ⁷ بچهر "bed, bedding, bed-clothes," (from بچهر "to spread.") I have translated it "bed-clothes," as it is used in the Plural in the text. ⁸ سوز "burning;" root of Persian سوختن "to burn." Is used as the last member of Compounds, as دلسوز, &c. ⁹ کروت means "lying on one side." ¹⁰ کروت لینا "to turn over from one side to another (in sleep)." ¹¹ معطر (mu'attar), "perfumed." Past Participle of Arabic عطر "to perfume." (From this Verb comes ottar [or otto] of roses). ¹² مذکور lit: "mentioned." Pass: Participle of ذکر "to remember, mention."

¹³ مهمان "a stranger, guest." From مه "great, chief, principal," and مان "honour, respect."

¹⁴ The popular saying is:—"entertainment of a guest is three days; the viaticum (جائزہ) is a day and a night, and what exceedeth this is alms." (Burton's Arabian Nights, vii, 121).

¹⁵ علو (from Arabic علا "to be or become high"), primarily means "a small additional package placed on top of a load of a horse, camel, &c." Hence "a superaddition, something added."

¹⁶ توقف "delay, hesitation;" from وقف "to stand, stop."

are in this guest-house, they are all your property; whatever you may direct as to the mode of carrying these things away with you, measures¹ will be taken." I replied:—"Repeat the '*La haul*.'"² Have I become not a Fakir, but a minstrel?³ Why should I have become a mendicant, if I had had this avarice in my heart? What evil was there in a worldly life?" That worthy man said:—"If the Queen should hear of this matter,⁴ God knows how she will treat me, after dismissing⁵ me from this appointment. If you are really so indifferent⁶ (about the matter), then lock them all up safely in a room, and affix your seal⁷ to the door; then be pleased to do whatever you like."

I was continuing to refuse to consent, and he was refusing to listen to me; being without resource, this same course was decided upon, namely, that all the things should be shut up and a lock placed upon them, after doing which, I awaited my permission to depart. In the meantime, a confidential eunuch, wearing an aigrette⁸ on his head, and a shawl twisted round head and ears as a turban,⁹ and a sash tied round his waist, with a golden jewelled wand of office in his hand, and accompanied by several servants holding suitable¹⁰ offices, approached me with all this pomp and circumstance. He began to talk to me with such kindness and courtesy as I am unable to express; he then said:—"Oh good Sir!¹¹ If you will be so kind and obliging as to confer lustre on the poor house of this one, who is yearning (for your company), by the blessing of your footsteps, it will be¹² (an act of) courtesy to your slave,¹³ and of cherishing the poor."

"Perhaps the Princess may hear that a traveller had come here, and that no one showed him any civility or politeness,¹⁴ and that he immediately went away in the same manner as he came, and God knows what calamity she may visit upon me on this account, and what trouble she may raise;¹⁵ moreover it will be a stigma on me for life."¹⁶ I would not pay any attention to these words; then he made much entreaty, and carried me off, whether I liked it or not,¹⁷ into another house which was better than the first one. Like my first host,¹⁸ for three days and nights, he supplied me with just the same kind of food twice in the twelve hours, and in the morning, and at the third watch sharbat, and fruit for luncheon,¹⁹ and (with reference to) all the silver and gold dishes, and the carpets and furniture which were there, he began to say to me:—"You are the absolute owner of all these things, dispose of them as you will."

I was amazed when I heard these words, and wished by some means or other

¹ تدبیر "forethought, advice;" from دبر Arabic, "to go away with, remove." Above it means "provision, arrangement." (Plural تدبیرات or تدبیر). ² لا حول ولا قوة الا بالله "There is no strength nor power but in God." It is used by Muhammadans when surprised, frightened, &c.

³ بهات is a minstrel who sings the heroic deeds of warriors, and expects to be paid a very high price for doing so. ⁴ احوال "circumstances." Plural of حال, but used as a Singular.

⁵ تغیر lit: "change, alteration." Hence "discharge, dismissal from office;" from Arabic غیر "other, different." ⁶ From بی "without," and پروا "care, concern."

⁷ From سر "head, top," به "on," and مهر "seal." There are three words in common use spelt مهر, but with different vowel points, viz:—مهر (muhr) "a seal, a gold coin;" میهر (mihr)

"affection;" and مهر (mahr) "a dowry." ⁸ From سر "head," and Persian پیچیدن "to twist."

⁹ گوش پیچ from گوش "ear," and پیچ as above. It may either mean a shawl twisted round the ears and head, or a turban ornament. ¹⁰ معقول "approved, proper;" from عقل "to be or become intelligent."

¹¹ An address expressive of kindness, or respect. ¹² From نواختن "to cherish."

¹³ Lit: "it is not far from courtesy, &c." ¹⁴ مدارای "courtesy, politeness;" from داری "to soothe, coax."

¹⁵ قیامت lit: "the day of resurrection" (from قام "to stand"), hence "tumult, uproar, calamity." ¹⁶ قیامت ائہانا "to make a terrible to-do, to raise Cain." ¹⁷ Lit: "it is a stain on my existence."

¹⁸ خواستن "to wish." ¹⁹ میزبان "landlord, host;" from میز "table," and بان a suffix denoting "keeper, man, &c."

²⁰ تفنن (tafunun) "diversion, relaxation;" from Arabic فن "to adorn," hence the Anglo Indian word "tiffin."

to take my leave, and fly from thence. On seeing my countenance, that eunuch said :—
 “ Oh slave of God ! Whatever thy intention ¹ or desire may be, tell it to me, so that I
 may go into the presence of the Queen, and make representation (of it).” I said :—
 “ Why should I, in the dress of a fakir, demand worldly wealth, that you should give it
 me without asking, and I refuse ² it ?” Then he began to say :—“ The desire of the
 world has left the minds of none ; just as some poet ³ has said (in) this verse :—

“ I have seen (ascetics) with their nails unpared, and with thick matted hair,
 and devotees with their ears split, and with ashes on their bodies ;

“ I have seen hermits ⁴ who never speak ⁵ and Jain Fakirs with their heads
 shaved, sporting in the forest of Ban Khandi.

“ I have seen brave men, and warriors, wise men and fools, and those with
 abundance of wealth, ⁶ remain forgetful in their prosperity.

“ I have seen those who are happy from beginning to end, ⁷ and those who are in distress
 from their very birth, ⁸ but I have never seen those whose minds are free from avarice.”

On hearing this, I said :—“ This is true, but I do not wish for anything ; if
 you will allow me to, I will write and give you a sealed letter ⁹ regarding the object
 (which I have in view), and if you will convey it into the presence of the Queen, it will
 be a great piece of kindness, as if you had given me the whole wealth of the world.”
 He said :—“ On my head and eyes be it, what is the difficulty ¹⁰ (in that) ?” I wrote
 a letter, beginning it with the praise of God, and then (an account of my) circumstances,
 saying ;—“ This slave of God arrived ¹¹ in this city a few days ago, and every kind
 of attention ¹² is being shown him by the Government. And he has found the good
 qualities and high reputation ¹³ of the Queen, through hearing of which he had formed
 a strong desire to see her, four-fold greater (than he had been informed). Now the
 high officials of your Majesty’s state have asked me to make known my object and
 desire. ¹⁴ For this reason I am representing without reserve ¹⁵ the earnest desire of
 my heart ; for I am not in need of worldly wealth, I also am a king in my own
 country. My coming as far as this, and undergoing the trouble ¹⁶ I have (in doing so)
 was entirely on account of my affection for you, (the result of which is) that I have
 arrived here all alone in this state. I am now in hopes that through the favour of
 your Majesty, this lowly one ¹⁷ may arrive at his heart’s desire, then it will be fitting. ¹⁸
 The rest I leave to your auspicious will. But if this petition of the humble one ¹⁹
 is not accepted, then he will wander in this very same manner sifting dust, and
 he will offer up this distracted life of his as a sacrifice in the love of your Honour.

¹ مطلب “ object ;” from Arabic طلب “ to search.” (Persian طلبیدن) ² انكار “ denial,
 refusal ;” from Arabic نكر “ to ignore, deny.” ³ كب is a Hindu poet, and كبت a sort of verse
 in Hindu poetry. ⁴ موني a class of Hindu ascetics, who make a vow to observe perpetual
 silence. ⁵ انبول from ان negative prefix, and بولنا “ to speak.” ⁶ Lit : “ Those filled
 with wealth.” ⁷ ادانت “ from beginning to end ;” from اد “ beginning,” and انت “ end,
 period.” ⁸ جنم “ birth.” جنما “ to be born.” جنمانا “ to beget.” ⁹ رقعه Lit : “ a
 scrap, piece ;” from قع “ to patch.” Hence “ note, letter.” ¹⁰ مضائقه “ difficulty, straits,”
 also “ moment, consequence.” From ضابق “ to straiten, treat with harshness.” كچه مضائقه نهين
 “ it is of no consequence.” ¹¹ وارد “ arriving, alighting ;” from ورد “ to be present.” Plural
 واردات “ events, occurrences.” ¹² From خبر “ notice, care, information,” (from خبر “ to
 know”) and گيري from گير, root of گرفتن “ to take.” ¹³ From نيك “ good,” and
 نامي (from نام “ name”) “ illustrious, &c.” نيك نامي “ good reputation.” ¹⁴ تمننا (tamannā)
 “ wish, desire ;” from Arabic مني “ to try, afflict.” ¹⁵ From حجاب “ a veil,” hence “ bashful-
 ness, &c.” ; from حجب “ to prevent, &c.” حجابانه “ in a bashful manner.” ¹⁶ محنت
 reserve.” ¹⁷ Note the idiom. محنت اتيانا “ to take trouble, undergo labour.” محنت from
 Arabic محن “ to try, prove.” ¹⁸ Lit : “ sitter in the dust.” From خاك “ dust,” and نشين root
 of Persian نشستن “ to sit.” ¹⁹ لايق “ fit, worthy,” from Arabic ليق “ to be fit, proper.”

¹⁹ Lit : “ like dust.” From خاك “ dust,” and سار suffix, denoting similitude. (= سا).

Like Majnun¹ and Farhad,² he will remain and die in the forest or on the mountain."

Having written to this very effect,³ I gave (the letter) to the eunuch, and he conveyed it to the Princess. He returned after a short while and summoned me, and took me with him to the ante-chamber of the palace. On arriving there I saw an elderly⁴ woman, a dignified person,⁵ and wearing a profusion of ornaments,⁶ seated on a golden⁶ chair, and several eunuchs and attendants dressed in sumptuous apparel, were standing in front of her with their hands joined.⁸ I took her to be the head⁹ of affairs, and looking upon her as a venerable person, I put my hand on my head. That matron accepted and returned my salutations¹⁰ with much kindness, and ordered me, saying:—"Come and sit down, it is well that you have come. Was it you who wrote a love-letter to the Queen?" I felt ashamed (of myself), and remained silent, and sat down with lowered head.

A moment afterwards she said:—"Oh young man! The Princess has sent you her compliments, and says that there is no harm in her taking a husband,¹¹ and that you have proposed to her; but to talk of your kingdom, and to regard yourself as a king in this state of mendicity, and to pride yourself upon it, is exceedingly improper,¹² because, as a matter of fact,¹³ all men are one amongst themselves although of course there is a superiority¹⁴ in the religion of Islam. (The Queen goes on to say) that she also has been desirous¹⁵ of marrying for some time,¹⁵ and just as you are indifferent to worldly riches, so also the Most High has given to her so much wealth that it is beyond computation. But there is one condition (which is), that you should first complete her marriage portion;¹⁷ and the dowry of the Princess is a certain thing, if you are able to do it." I said, "I am in all respects ready, I am not the one to withhold¹⁸ my life and wealth; what is this thing? Tell me, so that I may hear it." Then she said:—"Stay for to-day, I will tell you to-morrow." I agreed to this gladly, and took my leave, and came out.

The day indeed passed; when it was evening, a eunuch called me, and took me into the palace. When I had gone there, I saw the nobles, the learned men, and those versed in the religious law, were present; I also went and seated myself in that assembly; when, in the meantime, the table cloth was spread, and viands of different kinds¹⁹

¹ A person whose proper name was Qais, and who was famous for his love for Laila, the daughter of a neighbouring chief. Her father separated them, and he died of grief. (مجنون "mad, distracted"). ² Farhad was a Persian sculptor who was in love with the celebrated Shirin, the wife of Khusrô Parwez, king of Persia. On hearing a false report of the death of Shirin he threw himself from a rock, and was killed. ³ مدعا (mudda'a) is the Passive Participle of ادعى "to assert a claim." It means "claimed, what is claimed." Also "scope, tenor."

⁴ صاحب (= بزرگهي سي) Lit: "like an old woman." Hence "elderly." ⁵ صاحب denoting "possession." ⁶ صاحب لياقت "possessed of dignity." ⁶ Might also mean "gilded or gold-coloured." ⁷ پات Lit: "leaf (of tree or book)." An ornament worn in the upper part of the ear. ⁸ هاتھ باندھنا means "to join the hands in a supplicating way." ⁹ مختار simply means "to stand in attendance, or wait upon." ¹⁰ مختار from Ar: اختار "to choose." Hence "absolute, independent." ¹¹ مختار کار "having authority in business, &c." ¹² مختار means "to accept and return a salutation." ¹³ خاوند "master, lord, husband" is contracted from خداوند. ¹⁴ Lit: "out of place;" from بی "without," and جا "place."

¹⁵ "In fact;" from Arabic في "in," ال "the," and حقیقت "truth, fact." (From حق "to be just or right"). ¹⁶ فضیلت "excellence, virtue;" from فضل "to excel." ¹⁷ Note the idiom:—ایک مدت سے "for a long time." (مدت = "length of time;" from Arabic مد "to extend").

¹⁸ "Desirous;" from آرزو "desire," and مند a suffix added to Subs: to form Adjs: denoting "possession, &c." ¹⁹ Vide note 7 on page 59. ²⁰ دروغ "repugnance, disinclination." ²¹ دروغ هونا "to have a disinclination for" (with Dative of person and Ablative of thing, as میجھکو فلانی بات سے دروغ ہے "I have an objection to such and such a thing.")

²² Note the idiom:—اقسام اقسام "of various kinds." اقسام is the Arabic Plural of قسم.

sweet and salted,¹ were set out. They all commenced to eat, and they also politely invited me to partake with them.² When dinner was finished, a nurse came from the inner apartments and said:—"Where is Bihroz? Call him." An attendant³ immediately brought him. He was a very gentleman-like looking man, and a great number of silver and gold keys were dangling at his waist; after having saluted, he came and sat down beside me. That same nurse began to say:—"Oh Bihroz! Do thou relate in detail⁴ all that hast seen."

(Then) Bihroz began to relate the following story, and, addressing himself to me, he said:—"Oh dear Sir! There are thousands of slaves under the government of our Princess, who are deputed to carry on the business of trading; of them I also, her lowest⁵ and hereditary servant, am one. After giving them thousands of rupees worth of goods and merchandise, she sends them off to every country. On the return (of each one) from there, she questions him in her own presence as to the circumstances of that country, and listens to him. Once it thus happened that this least⁶ (of individuals) went off for the purpose of trading, and arrived in the city of Nimroz.⁷ I noticed that all the inhabitants of that place were dressed in black, and that wailings and lamentations were going on unceasingly;⁸ it was thus apparent that some great calamity⁹ had befallen them. No matter of whom I inquired the reason of this, no one would give me any answer. Several days passed in this same (state of) astonishment. One day, immediately it was morning, the whole of the people,¹⁰ small and great, boys and old men, poor and rich,¹¹ went forth from the city, and went and assembled on a plain. And the King of that country also, taking all his nobles with him, mounted his horse and went there; they thereupon all formed up in a regular¹² line,¹³ and remained standing.

I was also standing amongst them, and looking at the sight; but it was apparent that they were all expecting¹⁴ someone. In an hour's¹⁵ time, a graceful¹⁶ and handsome¹⁷ youth, about fifteen or sixteen years old, uttering shouts and vociferations, and with foam issuing from his mouth, riding on a yellow bullock, and holding something in one of his hands, advanced towards the people¹⁸ from a distance, and after dismounting from his bullock, he knelt down, holding the nose-string in one hand, and a naked sword in the other.¹⁹

¹ From نمک ('namak,' but generally pronounced 'nimak') "salt." ² Lit: "they made me a sharer." شریک "sharer, partner, confederate;" from Arabic شریک "to share."

³ پساوول is "a horseman attendant on a man of rank, a mace-bearer."

⁴ مفصل "detailed." Passive Participle of فصل "to cause to be separated or divided."

⁵ ادنا "lowest;" is the Comparative and Superlative of Arabic ذلی "low ignoble."

⁶ Is the Persian Superlative of کم "little." کمتر "less." کمترین "the least."

⁷ نیم روز Lit: "Half-day;" from Persian نیم "half," and روز "day." The name of a Province comprising the Eastern parts of Persia and Mekran. So called, because the Genii at the command of Solomon are supposed to have changed it from sea to land in half a day. ⁸ Lit: "every moment."

⁹ مصیبت "calamity;" from Arabic اصاب "to descend, fall from above." (Arabic Plural مصائب).

¹⁰ آدمی here means "people." This word is of course derived from Adam.

¹¹ غنی "a rich person;" from Arabic غنی "to be or become free from want."

¹² برابر Lit: "breast to breast," (bar-ā-bar) = "Even, level, abreast;" from بر "breast."

¹³ Note the idiom قطار باندھنا "to form in line." قطار means "string of camels, &c.;" from Arabic قطر "to file (camels) so that they follow each other in line."

¹⁴ Note the idiom انتظار کھینچنا (کا) "to look out for, expect," is from Arabic نظر "to behold."

¹⁵ گھڑی is a measure of time (24 minutes). Hence it means "a measurer of time, clock, &c."

¹⁶ Lit: "Fairy-born;" from پری "fairy," and زاد root of Persian زادن "to be born."

¹⁷ صاحب used as "possessor." صاحب جمال "possessed of beauty." ¹⁸ Lit: "creatures of God." ¹⁹ Note idiom. Lit: "in one hand he had the nose-string, and in one hand a naked sword."

There was a rose-bodied, fairy-faced (person) with ¹ him; the youth gave the thing which he had in his hand to him. That slave took it, and beginning at one end ² (of the line of people), was going along showing it to everyone, but such was the state of things, that whoever looked at it, could not refrain from gnashing his teeth, and weeping bitterly. ³ In this same manner, he showed it to all, and caused them to weep, ⁴ then, having passed in front of them all, ⁵ he went back again to his master.

Immediately he went there, that youth got up, and having cut off the head of that slave with his sword, he mounted and departed in the direction from whence he came. All were standing and continued gazing ⁶ (after him), and when he was out of sight, ⁷ the people turned back towards the city. I was asking everyone the facts about this occurrence, moreover, I was tempting their cupidity with money, ⁸ and was flattering and entreating, and saying:—"Explain to me a little who this youth is, and what is this act ⁹ which he has done, and from whence he came, and whither he has gone?" No one would explain anything, and I could not account for it in any way. ¹⁰ When I returned here, after seeing this wonderful occurrence, and recounted it in the presence of the Queen, from that time also, the Princess has remained in astonishment, and in a state of perplexity ¹¹ as to how to investigate it. She has therefore ¹² fixed upon this as her marriage portion, (declaring that) whatever person brings a true ¹³ account of this wonderful thing, he will be accepted, ¹⁴ and that very person will be master of all her property and territories, and of the Queen herself.

"You have heard this story. Reflect in your heart; if you can bring news of that youth, then resolve on (going to) the country of Nimroz, and take your departure ¹⁵ speedily; otherwise decline, and take your way to your own house." I answered:—"If God wishes, I will quickly ascertain the facts of that matter from beginning to end, ¹⁶ and will return to the Princess, and be successful ¹⁷ (in the attainment of my wishes); and if my destiny is bad, then there is no remedy for it; but let the Queen pass her promise that she will not go back from her word. And now an embarrassing anxiety ¹⁸ remains causing disquietude in my mind. If the Queen, from a (sentiment of) cherishing the poor, and protecting a traveller, will call me into her presence, and allow me to be seated outside the curtain, and will listen to my petition ¹⁹ with her own ears, and will condescend to answer it with her own tongue, then my mind will be at ease, and I shall be able to accomplish anything."

¹ همراه "in company with;" from هم "together," and راه "road."

² سر "top, point, end." سے "from one end."

³ ڈارحہ مارکرونا simply means "to cry bitterly." Literal meaning, as given above.

⁴ رونا "to cry." رولانا or رلانا "to cause to weep."

⁵ Note the idiom سب کے سامنے سے ہوکر "having passed in front of all."

⁶ Note that in forming Continuatives by adding کرنا to a Perfect Participle, the latter retains the Nominative form of Masculine Singular under all circumstances.

⁷ غائب "hidden, absent;" from غلب "to be or become absent."

⁸ Lit: "he was giving them the desire of rupees."

⁹ حرکت primary meaning "movement;" from Arabic حرك "to move." Hence "action." It is always used in a bad sense, for a crime, &c. ¹⁰ Lit: "and nothing came into my imagination."

¹¹ دو دلی "of two minds, perplexed;" from دو "two," and دل "mind."

¹² لہذا (Pronounced libāzā) "therefore." ل "to, for," and ہذا (hāzā) "this."

¹³ کما حقہ (ka-mā-haqqu-hu) Lit: "as it truly is or should be." From Arabic ک "like, as," ما "what," حق "true, correct," ہ "it is." ¹⁴ پسندیدن from Persian پسند "to approve."

¹⁵ روانہ "going, departure;" from رو (ran) root of Persian رفتن "to go."

¹⁶ Lit: "from head to feet."

¹⁷ کامیاب "successful;" from کام "desire, wish," and باب root of Persian یافتن "to obtain, receive."

¹⁸ Lit: "a difficult consideration" اندیشہ "thought, reflection" from Persian اندیشیدن "to reflect." ¹⁹ التماس "petition;" from لمس "to touch, to petition."

That matron represented the matter of this my desire in the presence of that fairy-faced one. At length, by way of (showing) her appreciation of my merits,¹ she gave orders, saying :—" Summon him."

The nurse again came out, and took me with her into that part of the palace in which the Princess was. What do I see there? A row of female servants and waiting women on both sides,² and armed female attendants, drawn up with their hands folded; and Kilmaks, and Turkish, Abyssinian, Uzbak, and Kashmiri women, adorned with jewels, and filling their offices were standing. Shall I call it the Court of Indra,³ or an alighting place⁴ of the fairies? A sigh of ecstacy⁵ involuntarily rose to my lips, and my heart began to palpitate, but I controlled myself with an effort. I went forward, looking⁶ at them, and enjoying the spectacle, but my feet seemed to me to weigh a hundred maunds⁷ each. Whichever of them I looked at, my heart did not wish to go any further. On one side a screen was dropped, and a stool set with jewels, as also a sandal-wood chair, were set out.⁸ The nurse made me a sign to sit down. I sat down on the stool, and she on the chair. She began to say :—" Well! now speak out fully that which you have got to say."⁹

I first of all extolled the good qualities, the justice and equity, and the generosity and munificence¹⁰ of the Queen, and then I began to say :—" Since the time when I entered the boundaries¹¹ of this country, I saw this very thing at every halting place,¹² that everywhere¹³ travellers' houses and lofty buildings were erected, and that persons are told off¹⁴ in every capacity, who look after travellers and indigent people; I also passed three days at each halting place. On the fourth day, when I began to take my leave, then also no one willingly allowed me to go; and all the furniture that there was in that place, chequered carpets,¹⁵ white druggets,¹⁶ Turkey carpets, cool mats for sleeping on, carpets made at Mangal Kot, tapestry,¹⁷ ceiling cloths, curtains, screens, canopies, awnings, bedsteads with testers and quilts, wrappers, counterpanes, coverlets, bed cords,¹⁸ sheets, large and small pillows, pillows for the cheek, cushions, bolsters, large and small cooking pots, copper pans, kneading vessels, flat dishes, metal bowls, salvers, spoons, cooks' ladles, skimmers, ladles for serving out food,¹⁹ covers, trays, tray-lids, tray-covers, drinking cups, stoppers, long necked flagons, brazen pans, betel-boxes, spice boxes with four partitions, flower-pots, rose-water sprinklers,²⁰

¹ قدر داني from قدر "dignity, merit" (from Arabic قدر to make great"), and داني from Persian دانستن "to know, understand." ² دوروبه "on both sides;" from دور Persian "two," and رو "face." ³ Indra is the Hindu Jupiter. ⁴ "A halting-place, alighting-place," from اترنا "to alight, disembark."

⁵ به خود "beside oneself, transported;" from به "without," and خود "self." (Persian equivalent از خود رفتن).

⁶ بهالنا "to look, gaze;" only used in comp: with ديکھنا.

⁷ A maund is 80 lbs as a rule, but it varies in different parts of India.

⁸ Lit: "was spread." It may mean that a velvet or silk coverlet was spread on the stool.

⁹ Lit: "what there is to say, say it, having filled your mind."

¹⁰ داد و دهش "beneficence;" from Persian دادن "to give," and ده the root of the same verb.

¹¹ "Frontier;" from هر "beginning, end," and حد "boundary, limit;" from Arabic حد "to prevent, &c." (Plural of حد = حدود). ¹² "A halting place;" from Arabic نزل "to alight."

¹³ "Here and there, in various places;" from Persian جا "a place."

¹⁴ تعيينات هونا "to be appointed, deputed." تعييناتي means "a detachment."

¹⁵ A chequered carpet made of cotton. From شطرنج "chess."

¹⁶ Lit: "moonlight." Means "a white drugget."

¹⁷ ديوارگيري "tapestry, wall-covering;" from ديوار "a wall," and گيري root of Persian گرفتن "to take, &c." ¹⁸ The tape laced on the frame of a bedstead; from سيج "bed, couch," and بند from Persian بستن "to tie."

¹⁹ From طعام "food" (from Arabic طعم "to eat"), and بخش from Persian بخشیدن "to give."

²⁰ From گل "rose," آب "water," پاش from Persian پاشیدن to sprinkle."

censers for burning aloes,¹ ewers,² hand-basins, all these things they made over to me, saying :—"This is your property, if you wish to, take it away, if not shut it up in a room and put your seal on it; when you wish to do so, you may be pleased to take it away as you return." This is just what I have done, but what astonishes me is this, that since I, a Fakir all alone,³ was treated in this manner, then there will be thousands of poor people like myself coming and going in your dominions; hence, if the same style of hospitality⁴ is meted out to each of them, then a sum,⁵ which is beyond calculation, must be disbursed. Now, whence comes so much wealth to supply this expenditure, and of what nature is it? It would not suffice⁷ even though it were the treasure of Karun;⁶ and apparently, if one looks at the Queen's dominions, then their revenue⁸ will not be sufficient to defray the expenses of the kitchen alone, to say nothing of other expenses.⁹ If I may hear an explanation of this from the Queen's lips, then I can set out for the country of Nimroz with a mind at ease; I will manage to get there somehow, and will then find out all the circumstances, and, if I survive,¹⁰ I will present myself a second time¹¹ in the service of the Queen, and obtain the desire¹² of my heart."

Having heard this, the Queen said with her own tongue :—"Oh youth! if thou art really anxious to find out about this matter,¹³ then stay here for to-day also; in the evening I will summon thee to my presence, and all the circumstances of this unfailing¹⁴ wealth will be told thee without reserve or diminution."¹⁵ When I had received this consolation, I returned to the house in which I was putting up^{15a} and remained in expectation, (saying to myself) :—"When will it be evening so that my wish may be fulfilled?" In the meantime, a eunuch came into my presence (bringing with him) several four-cornered trays with covers over them, placed on the heads of bearers,¹⁶ and said :—"Her Highness has favoured you with what remains¹⁷ of her own repast, partake¹⁸ of it." When he uncovered (the trays) before me, my brain was perfumed with the fragrance, and my spirit was satisfied (*lit*: filled). I eat as much as I was able to. The remainder I gave to all of them to take away, and sent my thanks for the dainty food. At length when the sun, who had been travelling all day, and was tired, entered into his palace stumbling and falling, and the moon¹⁹ accompanied by her companions (the stars), came out and seated herself in the public hall, then the nurse came, and began to say to me :—"Come along! the Queen has sent for you."²⁰

1 آف from آفتابه "aloof," and سوز root of Persian سوختن "to burn." 2 آب "water," and تاب from تاب "light, lustre." (تاب is the root of Persian تابش "to shine, glitter"). 3 From تن "body, person, self," and تنها Persian Plural of تن. 4 From مہمان "guest," and داری from دار root of Persian داشتن "to hold, keep, &c." 5 مبلغ means "the utmost point of attainment, &c.;" from Arabic بلغ "to reach." Also "sum (resulting from addition), and a sum (of money)." 6 Qārūn. The Oriental Croesus, said to be Korah, brother of Moses.

7 وفى primary meaning "observation of good faith;" from Arabic وفى "to perform a promise." Hence "completing, sufficing." 8 آمد "revenue;" from Persian آمدن "to come."

9 Lit: "then what is the mention of other expenses?" 10 Lit: "on condition of existence." 11 Lit: "to live." 12 بار دیگر from Persian بار "time, turn," and دیگر "another."

13 مراد "desire, object;" Passive Participle of Arabic اراد "to will, desire." 14 ماہیت "circumstances, &c.;" from Arabic ما "what?" and هي "she, its."

15 زوال "decline, decay, failure, &c.;" from Arabic زال "to pass away." 15a This word should be اقامت "to stay, to lodge." 16 گاست "diminution;" from Persian گاستن "to lessen, &c.;" (گذا). 17 استقامت means "stability, &c."

18 بهرني "bearer." Origin of the Anglo Indian "boy." 19 تناول from نول "to give, present." تناول "to eat." 20 Lit: "has remembered you."

17 Considered a compliment from a superior to an inferior in the East. 18 تناول from نول "to give, present." تناول "to eat." 19 تناول "to eat." 20 Lit: "has remembered you."

I went along with her; she took me into the private¹ apartment² (of the Queen); such was the beauty of the illumination, that the Night of Power³ could not compare with it; and on a regal carpet a gilded⁵ couch⁴ was set out, on which was a pillow adorned with jewels, and over it a canopy with a fringe of pearls was supported on jewelled poles;⁶ and in front of the couch, trees of jewels with flowers and leaves, [you might say that they were the very same as those produced by nature herself], were planted in golden beds. And on both sides, on the right hand, and on the left, servants and attendants,⁷ with hands folded and lowered eyes, were respectfully standing (*lit*: were present), and dancing girls⁸ and female musicians were in waiting with their instruments tuned. On seeing this pomp and circumstance, and these magnificent preparations, my senses forsook me.⁹ I questioned the nurse, saying:—"By day there is this magnificence, and by night this splendour, that the day must be called the Id, and the night, the Shab-i-barat;¹⁰ moreover, in this world such luxury will hardly be attainable by the King of the Seven Climes; does this state of things always continue?" The nurse began to say:—"All the arrangements¹¹ of our Queen which you have seen, are unvaryingly carried on in this self-same manner, there is never any diminution in (the magnificence of) them, moreover there is an increase.¹² Do you sit down, the Queen is in another apartment, I will go and let her know (that you are here).

The nurse went away after saying this, and quickly retracing her steps,¹³ (*she said*):—"Come along into the presence." Immediately¹⁴ I entered that apartment, I remained amazed, I could not perceive where the door was, or where were the walls, for the reason that mirrors from Aleppo of the height of a man, were arranged on all sides, and their frames¹⁵ were studded with diamonds and pearls. The reflection of one appeared in another, so that it seemed as if the whole apartment was made of jewels. On one side a curtain was hanging, behind which the Queen was seated. The nurse sat down close to the screen,¹⁶ and also told me to seat myself; then the nurse, by order of the Queen, began to tell her story in the following manner:—"Listen! Oh intelligent young man! The Sultan of this realm was a great monarch; seven daughters were born in his house. One day, the King gave orders for a festival. These seven girls were standing in the presence (having embellished themselves) with the sixteen adornments,¹⁷ and the twelve ornaments, and with an elephant pearl¹⁸ strung on each separate hair. Something came into the King's mind, whereupon he looked towards his daughters

1 خلوت "privacy, seclusion, a private apartment;" from Arabic خال "to be empty."

2 خاص "peculiar, special, kept for private use." From Arabic خص "to distinguish, particularise."

3 شب قدر is the 27th night of Ramazan. The Koran is said to have descended from heaven on this night.

4 مسند *lit*: "a place upon which one leans or rests;" from Arabic

سند "to lean or rest (on)." Hence "couch, divan."

5 مغرق "dipped in, or ornamented (with gold), &c." From Arabic غرق "to immerse."

6 استناد "a pole, prop." Perfect Participle of

Persian استادن "to stand."

7 مجرائي *lit*: "one who pays his respects."

8 طوائف "a dancing girl." Also Arabic Plural of طائفة "a troop, band."

9 *Lit*: "my senses did not remain in their place."

10 *Vide* note 16, on page 41.

11 کارخانه *lit*: "workshop." From کار

"work," and خانه "house."

12 افزون from Persian افزودن "to increase."

13 *Lit*: "returned with the same feet," i.e., quickly.

14 مجرد (Pass: Part: of جرد "to strip, make bare") means "solitary, alone, unmarried."

15 به مجرد "no sooner than, instantly."

16 پرداز primary meaning "accomplishing, finishing;" root of Persian پرداختن "to perform, &c." Here it means "frame (of a picture, &c)."

17 Note the idiom:—"the nurse sat close to (or touching) the curtain."

18 The sixteen adornments are:—tooth-brush, tooth-powder, cosmetic, minium, and saffron (for the forehead), antimony, spangles, hair-oil, comb, perfume, betel (to redden the lips), paint for the teeth and lips, indigo (for tattooing), henna (for the nails), flowers (for the hair), red paint.

19 The Hindus have an idea that the finest pearls are found in the heads of elephants.

and said:—"If your father was not a king, and you had been born in the house of some poor man, then who would have called you princesses and queens? Give thanks to God that you are called princesses; you are indebted to me for all this well-being (which you enjoy.)"¹

Six of the girls said with one accord:—"That which the Asylum of the World says, is right, and our welfare depends entirely on your Majesty's safety."² But this Queen of the World³ was the youngest of all the sisters; but in understanding and sagacity, even at that age, you might say she was the eldest of them all; she remained standing silent, and did not take part in this speech of her sisters, because (she considered) that what they said⁴ (savoured of) infidelity.⁵ The King looked in her direction with an angry glance, and said:—"How now lady! You have said nothing, what is the reason of this?" Then the Queen having tied up her two hands with her handkerchief,⁶ made a petition, saying:—"If I obtain safety for my life, and my fault be pardoned,⁷ then this hand-maid will represent the thought of her heart." (The King) commanded, saying:—"Speak, what hast thou to say?" Then the Queen said:—"Oh Centre of the Universe.⁸ Your Majesty has heard that true words are unpalatable (*lit*: bitter); I have therefore now washed my hands of my life in making this petition, and there is no one to efface that which the Writer⁹ has written in my destiny—it cannot in any wise be evaded.

"Whether¹⁰ you rub your feet, or bow your head in prayer,¹¹

"Whatever (is written) on your forehead,¹² that must come to pass."

That Supreme¹³ King who has made your Majesty a sovereign, He also has caused me to be called a princess. In the laboratory of His Omnipotence, no one has any authority.¹⁴ Your Majesty is my benefactor,¹⁵ and the object of my worship and veneration;¹⁶ it would be fitting if I made the dust of your Majesty's auspicious footsteps a collyrium¹⁷ (for my eyes), but the destiny of every person rests with himself." The King was furious when he heard this, and this answer appeared very displeasing¹⁸ to his mind; in his displeasure, he said:—"Big words out of a little mouth! Now, let this be her punishment; take off all the ornaments and trinkets which are on her arms and neck, and having placed her on a litter,¹⁹ cast her out in a forest in which the name or trace of man born of Adam does not exist; (then) let us see what is written in her destiny."

¹ *Lit*: "All this well-being is from my breath."

² *Lit*: "having been one tongue, said."

³ *سلامت* "safety, &c.;" from Arabic *سلم* "to be or become safe."

⁴ Persian Genitive.

⁵ *كلمه* "speech, discourse." From Arabic *كلم* "to speak." *كلمه* is the Muhammadan confession of faith.

⁶ *كفر* "unbelief, infidelity." From Arabic *كفر* "to be unbelieving or ungrateful."

⁷ *وصال* "pocket handkerchief." From Persian *رو* "face," and *مال* from *مالیدن* "to rub, wipe."

⁸ *معافى* Passive Participle of Arabic *عافى* "to forgive."

⁹ Used as a respectful title. *قبلة* is the point (in Mecca) towards which Muhammadans turn when praying.

¹⁰ Meaning "God."

¹¹ *خواه* "whether, either." From Persian *خواستن* "to wish." "whether . . . or" = *خواه . . . خواه* or *یا*.

¹² *سجود* "an act of prostration with the forehead touching the ground." From Arabic *سجد* "to prostrate oneself (in prayer)."

مسجد *Lit*: "place of prostration," hence "mosque," comes from this root.

¹³ *پیشانی* "forehead." Also means "that which is coming to pass," from *پیش* "before," and *آنا* "to come."

¹⁴ *على الإطلاق* "supremo, absolute." From *على* "above," *ال* "the," and *إطلاق* "rendering absolute, loosing."

¹⁵ *اختیار* "choice, control." From *خبر* "to be possessed of good."

¹⁶ *ولی نعمت* "benefactor." From *ولی* "lord," and *نعمت* "benefit, &c."

¹⁷ *كعبه* The square temple at Mecca, supposed to have been built by Abraham. It contains the famous stone which was once white, and has been kissed black by worshippers.

¹⁸ *سرمه* "lead ore, or powdered antimony." Used in the East to blacken the eyes.

¹⁹ *Lit*: "very heavy." *گرايدن* "heavy," from Persian *گرايدن* "to be heavy."

²⁰ *میلانه* Is a kind of palanquin with curtains. Also called *میلنا*.

In accordance with ¹ the King's command, at that time of midnight ² (when it was at the darkest), bearers carried the Princess, [who had been reared in strict seclusion, ³ and who had never seen any other place except her own palace] to a plain, [where a bird ⁴ did not even flap its wing, then how speak of man?] and left her there and returned. A wonderful state of emotion was kindled (*lit*: passed) in the mind of the Princess (when she reflected) what she had been, and what in an instant she had become. Then she returned thanks on God's threshold, ⁵ and said:—"Thou art so Omnipotent ⁶ that Thou hast done as Thou didst desire, and what Thou desirest to do, that Thou dost, and what Thou shalt desire to do, that Thou wilt do. As long as there is breath in my nostrils, I will not despair of Thy (assistance)." In this same anxiety her eyes closed. When the morning began to dawn, the eyes of the Queen opened. She called out for them to bring water for her ablutions; ⁷ then all of a sudden the memory of last night's conversation came to her, and she said to herself:—"How can you talk like this in your present position?" ⁸ After saying this, she rose and performed her ablutions with sand, ⁹ and repeated her prayer of thanksgiving with two genufluxions. ¹⁰ Oh dear friend! the breast is rent on hearing of this state of the Queen; you must ask that pure and guileless soul as to what it must have said (at that time).

In short, she remained sitting in that palanquin, absorbed in fervent prayer ¹¹ to God, and at that moment she was repeating the following stanza:—

"When I had no teeth, then Thou gavest me milk; when Thou gavest teeth, wilt Thou not give food?"

"He, who on water and land takes care of ¹² the birds and beasts, ¹³ will also take care of thee.

"Why dost thou take thought, oh foolish mind? Nothing is to be gained by being anxious.

"He who giveth to the wise, ¹⁴ giveth also to the foolish; ¹⁵ He giveth to the world, so He will give to thee also."

True it is, that when nothing else succeeds, ¹⁶ then the remembrance of God comes (to us). Otherwise every one in his own devices, considers himself a Lukman ¹⁷ and Bu 'Ali Sina. ¹⁸ Now listen to the marvellous workings of God. ¹⁹ In that same manner, three complete days and nights passed, during which not a single parched grain even had passed the Queen's lips; ²⁰ that flower-like body became dried up as a thorn, and that complexion, which used to glitter like pure gold, became like turmeric; scales ²¹ formed on her mouth, and her eyes became (fixed like) stones;

¹ بموجب "according to," موجب (Act: Part: of Arabic اوجب "to render necessary"), means "cause, motive." ² "Midnight;" from آدھی "half," and رات "night."

³ چوئرا or چوئرا *lit*: "a subterranean apartment for storing grain;" and بهوئرا "an underground cellar, dungeon." ⁴ پرندة *lit*: "winged, flying;" hence "a bird;" from Persian پروش "to fly."

⁵ جناب *lit*: "side, margin, threshold." Used as a title of respect "Your Honour, &c." ⁶ Lit: "without wants." ⁷ وضو sacred ablution performed before prayer.

⁸ Lit: "Where art thou, and where is this speech?"

⁹ تيمم (tayammum). Muhammadans are enjoined to rub the face, and hands with sand before saying their prayers, if water is not obtainable. ¹⁰ Lit: "double, two-fold;" from دو "two," and گانده which is affixed to Numerals to signify "fold."

¹¹ لو لگانا "to be constant in prayer." ¹² پشو also پشو = "cattle, beasts." ¹³ سدمه "consciousness, knowledge." ¹⁴ سدمه لینا "to take thought of." ¹⁵ چان "wise;" from جاننا "to know."

¹⁶ "foolish;" from آ neg: prefix, and چان. ¹⁷ From بنا "to make." ¹⁸ بن آنا "to succeed, prosper." ¹⁹ السکیم لقمان surnamed "the Sage," is the Aesop of the East.

²⁰ بو علی سینا a famous Muhammadan physician and philosopher. He wrote many books on medicine and the sciences generally, some of which are still extant. ²¹ Lit: "Now listen to the wonders of God's workshop."

²² Lit: "not even a parched grain flew into the Queen's mouth."

²³ پیری پیهتری "scales on the lips." Caused by dryness.

but one breath remained to her, and that was coming and going. As long as there is breath, there is hope; on the morning of the fourth day, a Darwesh, with a form like that of Khizr,¹ a luminous² countenance, and enlightened heart, came and made his appearance. On seeing the Queen in that state, he said:—"Oh daughter! Although thy father is a king, yet this even was predestined³ in thy fate. Now look upon this aged Fakir as thy servant,⁴ and meditate night and day on thy Creator, God will make things all well (for thee)." And the Fakir placed before the Queen whatever scraps there were⁵ in his wallet, which he had obtained by begging, and he began to wander about in search of water. He saw that indeed there was a well, but where was (he to get) the bucket⁶ and cord with which to draw water? He plucked a few leaves from a tree and made a cup of them, and unfastening his Fakir's necklace, he tied the cup⁷ to it, and got some water up, and gave the Queen something to eat and drink. She at last somewhat recovered her senses. That man of God, seeing that she was friendless and helpless,⁸ gave her great consolation, and put her mind at ease, and he himself also began to weep. When the Queen saw his unlimited sympathy⁹ and kindness,¹⁰ her mind recovered its (natural) intrepidity.¹¹ From that day, that old man made it a fixed practice to go out into the city in the morning to beg, and whatever morsels or scraps¹² he received, he brought them to the Queen and fed¹³ her (with them).

A few days passed in this manner. One day the Queen formed the intention of putting oil on her head and of combing and braiding (her hair). Immediately she unfastened the ribbon which fastened her tresses,¹⁴ a round and lustrous¹⁵ pearl fell from her back hair. The Queen gave it to that Darwesh, and said:—"Sell this in the city, and bring me (the proceeds)." The Fakir sold that jewel, and brought the price of it to the Princess. Then the Queen ordered him to build a house in that place, fit¹⁶ to dwell¹⁷ in. The Fakir said:—"Oh daughter! dig the foundations of the wall, and collect a little clay. One day I will bring some water, and make mud (for the bricks), and will correctly lay the foundations of the house." The Queen commenced to dig up the earth as he had told her. When the trench had been dug a yard deep,¹⁸ a door appeared¹⁹ beneath the ground. The Queen cleared (away the clay from) that door; a large chamber filled with jewels and gold coins appeared.

¹ خضر is the name of a prophet, who is supposed to have discovered the water of life, and to be still living, and sometimes appears to travellers who have lost their way.

² نوراني "bright, luminous;" from نور "light," which is from Arabic نَار "to shine."

³ بدنا from بدنا "to predestine."

⁴ خادم "servant;" from Arabic خدم "to serve."

⁵ موجود "existing, &c." Passive Participle of وجد "to be found."

⁶ دُرل (دول) is a metal or leather bucket used for drawing water.

⁷ دونا is a cup made of leaves stitched together, such as is used by sweet-meat sellers.

⁸ بس here means "strength, power."

⁹ غم خوارى "weak, powerless." غم خوارى "sympathy;" from غم "grief," and خوارى from Porsian خواردن "to eat, drink." Lit: "grief-consuming."

¹⁰ دلدارى "kindness, &c." From دل "heart," and داري from دار the root of Persian داشتن "to have, &c."

¹¹ استقلال "resolution, intrepidity, absolute power;" from Arabic قل "to lift, to raise up."

¹² پارچه "a scrap;" is the Diminutive of پاره "a bit, fragment."

¹³ پاره پاره کرنا "to reduce to fragments, cut to pieces, &c."

¹⁴ پلانا and کھانا are the Causals of پلانا and کھانا "to eat," and "to drink," respectively.

¹⁵ مو باف "a fillet for the hair;" from مو "hair," and باف the root of Persian بافتن "to weave."

¹⁶ آبدار "lustrous;" from آب "water," and دار root of Persian داشتن "to have, &c."

¹⁷ موافق "conformable, suitable;" from موافق "to be conformable."

¹⁸ گذران "passing the time, living;" from گذشتن Persian "to pass."

¹⁹ عمیق "deep;" from Arabic عمق "to be deep." (Syn: گہرا).

²⁰ نمود ہونا "to become apparent" from Persian نمودن "to show."

The Princess took out four or five handfuls¹ of the gold coins, and then closed (the door) again, and having placed the earth over it, she made it level.² In the meantime, the Fakir came, the Princess gave him orders, saying:—"Call masons and skilful builders,³ and those who are masters of their craft, and nimble-handed⁴ labourers,⁴ so that they may quickly build, on this spot, a regal edifice, which shall be a match⁶ for the palace of Khisra,⁷ and surpass⁸ that of Numan; also ramparts, and a fort, and garden, and a well, and a travellers' house which shall be second to none;⁹ but first of all, make a correct plan of them on paper, and bring it into my presence, so that I may approve of it.

The Fakir brought and produced just such experienced¹⁰ and intelligent overseers; and he selected servants and attendants for every department,¹¹ who were intelligent¹² and trustworthy,¹³ and they began to wait upon her. According to orders, the building of the edifice was commenced. Gradually the news of the preparation of that magnificent building reached the King, the shadow of Omnipotence [who was the father of the Queen]. On hearing of it, he was very much amazed, and inquired from everyone, saying:—"Who is this person who has begun to build these palaces?"¹⁴ No one was aware of the circumstances, so that he could represent them (to the King). They all placed their hands on their ears,¹⁵ saying:—"None of your slaves know who is the builder of this (edifice)." The King then sent a noble, and gave him a message, saying:—"I am desirous of coming to see those places, and I also do not know of what country you are a Princess, nor what family¹⁶ you belong to. I am desirous of ascertaining all these circumstances."¹⁷

Immediately the Queen heard this good news, great gladness was kindled in her mind, and she wrote this petition:—"Asylum of the World! Peace! Having heard the news of your Majesty's honouring my poor house by coming to it, I have derived much happiness, and it has been the cause of dignifying and exalting this least (of your servants). Excellent is the fortune of that place in which the trace of your auspicious footstep falls, and the inhabitants of which will be overshadowed by the skirt of your prosperity, both of whom will be exalted by your glance of favour. This slave is in hopes that as to-morrow is Thursday,¹⁸ an auspicious day, and, in my opinion, a better day than the day of the New Year,¹⁹ your Majesty's person, which is like²⁰ the sun,

¹ لپ is the space formed in the palm of the hand when half closed, as when taking up water. "A handful." From لپیٹنا "to roll up, envelop." ² هموار "level;" from هم "equal, like, &c." and وار a suffix, denoting "having, &c." ³ معمار "a builder;" from عمر "to build."

⁴ مزدور "labourer;" from مزد "wages, pay." ⁵ جلد دست lit: "quick-handed;" from جلد "quick," and دست "hand."

⁶ There is a play on words here. طاق means "an arched building," also "odd," (as opposed to "even"). جفت means "a match, pair," and also "an even number." ⁷ کسوی A name common to several kings of Persia. ⁸ سبقت "superiority, surpassing;" from Arabic سبق "to precede."

⁹ سبقت لے جانا "to bear away the palm." ¹⁰ لائانی "unrivalled;" from لا "not," and لانی "second." ¹¹ کار کرده "practised, experienced;" from کار "work," and کرده Perfect Participle of Persian کردن "to do." ¹² کار خانجات is the Persian Plural of کارخانه "workshops, &c."

The Plural is wrongly used in the text, it being preceded by ایک ¹³ فہیدہ "intelligent;" Perfect Participle of فہیدن "to understand." ¹⁴ بادیات "trustworthy, &c." from با "with," and دیانت "integrity." From دین "to become a servant of God."

¹⁵ محلات is the Persian Plural of محل. ¹⁶ To display their ignorance. ¹⁷ خاندان (for خانه دان): from خانه "house."

¹⁸ کیفیت "nature, character, particulars;" from کیف "how, in what manner?"

¹⁹ پنجشنبه "Thursday;" from پنج Persian "five," and شنبہ. ²⁰ نوروز "New-year's day;" from نو "new," and روز "day." Is a very important festival amongst the Shiah Muhammadans. It commences at the moment the sun enters Aries. If it enters at night, dark clothes are worn, if in the day, bright crimson. ²¹ مشابه "resembling;" from شباه "to become like."

amaze and astonishment. He gave an order, saying:—"Tell the Queen to bring the Princesses with her, and to come quickly." When they came, her mother and sisters recognised her, and they fell weeping on her neck, and returned thanks (to God). The Queen placed before her mother and six sisters¹ so much ready money² and jewellery³ that the treasure of the whole world could not enter the scale with it. The King then made them all sit down with him, and partook of a *recherché* repast.

As long as the Asylum of the World survived, he passed his time in this manner. Sometimes he himself came, and sometimes he also took the Queen with him to his palaces. When the King departed this life,⁴ the dominion of this country descended to the Queen, because there was no other person who was worthy of it. Oh worthy Sir! This is the history which thou hast heard. Thus wealth which is given by God,⁵ is not evanescent; but it is necessary that a man's object⁶ should be good; moreover, just as much as you expend, by just so much is it increased. It is not lawful⁸ in any religion⁷ to be astonished at the power of God." The nurse, after speaking these words, said:—"Now, if you have made a fixed determination in your mind to go there, and to bring this news, then depart quickly." I said:—"I am going this very moment, and if God wills, I will return quickly." At length, having taken my leave, and keeping my attention fixed on the grace of God,⁹ I set forward in that direction.¹⁰

In the space of a year,¹¹ after undergoing many hardships,¹² I arrived in the city of Nimroz. As many people as I saw there, both military¹⁴ and civil, were all clad in black; I saw with my own eyes the same circumstances as I had heard of. After several days, it was the night of the new moon. On the first¹⁵ of the month, all the population of that city, small and great, children, nobles,¹⁶ the King, women, and men, collected on a plain. I also, in my condition, amazed and giddy, being separated from my property and country, and in the guise of a Fakir, was standing and gazing with that crowd,¹⁸ saying to myself:—"Let us see what will be revealed from (behind) the screen of futurity." In the meantime, a youth, mounted on a bullock, foaming at the mouth, and shouting and yelling, came out of the forest. I this weak one, who had taken so much trouble, and had gone to find out about his circumstances, immediately on seeing him, lost¹⁹ my senses,¹⁷ and remained standing in a state of

¹ همیشیر from هم "together, &c.," and شیر "milk." Hence "sister." ² نقد "ready money, cash;" from Arabic نقد "to count out, or pay in, ready money." ³ Plural of جواهر but is used as a Singular. Plural of جواهرات is جواهر. ⁴ رحلت lit: "departure;" from Arabic رحل "to depart." رحلت فرمانا or رحلت گرنا "to die." ⁵ Lit: "God-given;" from خدا "God," and داد from Persian دادن "to give." ⁶ نیت (niyat), "aim, object;" from Arabic نوى "to intend." ⁷ مذهب lit: "way, course, mode," from Arabic ذهب "to go, pass along." Hence "religion."

⁸ روا "right, lawful;" from Persian رفتن "to go."

⁹ فضل lit: "excess, superabundance;" from Arabic فضل "to exceed." فضل الهی means "the grace of God."

¹⁰ سمت (samt), "course, road, direction;" from Arabic سمت "to take a course or way."

¹¹ Note the idiom:—بروی دن کے عرصے میں "In a year's time."

¹² هرج lit: "confusion, tumult;" from Arabic هرج "to be tumultuous."

¹³ مرج has no meaning; it is inserted to jingle with هرج.

¹⁴ هزاروں from هزار "a thousand." هزاروں "composed of a thousand." Hence "a Regiment of a thousand men." Hence "military."

¹⁵ تاریخ "date;" from Arabic ارخ "to date."

¹⁶ امیرا "nobles," Plural of امیر.

¹⁷ حواس "senses;" Plural of حس.

¹⁸ کثرت "multitude;" from Arabic کثر "to be numerous." (Adj: کثیر "numerous").

¹⁹ باختہ "lost." Perfect Participle of Persian باختن "to lose at play."

amazement. That young man, having acted according to his old¹ custom, went away again, and the populace² turned towards the city. When my senses returned to me, I felt regret, and said to myself:—"What is this (foolish) action that thou hast done, now thou wilt have to wait⁴ another whole³ month." Being without resource, I came away with all the others, and I spent that month counting the days as though it were the month of Ramazan.⁵ At length, the second new moon arrived; to me, it might be said that it was the Id.⁶ On the first of the month,⁷ the King, together with the populace, went again to that same place and assembled. I then formed a fixed⁸ determination in my mind that this time, let what would happen, I would brace myself up, and find out about that wonderful circumstance.

All at once,⁹ the young man, according to custom, after saddling a yellow bullock, mounted it, and arrived (there), and having dismounted, he knelt down. In one hand he had a naked sword, and in the other the nose-string of the bullock, and he gave the jar to the slave. The slave took it along showing it to each person, and when the people saw it, they began to weep. The young man then broke the jar, and he struck the slave such a blow with the sword, that his head was separated (from his body), and he himself remounted and turned back.¹⁰ I began to run after him quickly,¹¹ (but) the townspeople seized me by the hand, and said:—"What is this that thou art doing, why art thou dying of thine own accord? If thou art indeed tired of thy life,¹² then there are many ways of dying, be pleased to (choose one of them and) die. Although I entreated them, and even used force, so that I might in some way get out of their hands, I could not get free.¹³ Two or four men clung to me, and holding me tight, brought me to the town. Again a whole month passed for me in a wonderful kind of restlessness.¹⁴

When that month also was finished, and the last day of the moon¹⁵ arrived, the whole of the population assembled¹⁶ there in the morning in that very same manner. I rose at the time of (the morning) prayer, and apart from all the rest, entered before them into that jungle, [which was exactly in the young man's path] and remained hidden, (saying to myself):—"Here at least, no one will obstruct¹⁷ me." That person came, in accordance with his usual custom, and after performing the same actions, he mounted and started off. I pursued him,¹⁸ and running and labouring along, kept up with him. That worthy person perceived by the sound of footsteps, that some one was coming along (after him). He suddenly turned his rein, uttered a cry, and threatened me. He drew his sword and came at me, and was about to attack me.¹⁹

¹ "ancient;" from قدم "to precede." ² Lit: "creation." from Arab: خلق "to create." ³ "Full;" from بهرنا "to be full." Note the idiom: مہینے بھر "during a whole month."

⁴ Note the idiom: مجھ کو راہ دیکھنی پڑی "I had to wait." ⁵ Ramazān is the ninth Muham-madan month. Eating, drinking, &c., are not allowed during this month between dawn and sunset.

⁶ The Ramazān ki Id is held on the first of the tenth month, Shawwāl, at the expiration of the Musalmān Lent ⁷ Lit: "whiteness;" also means a white blaze or star on a horse's forehead. Is the first day of the month on which the new moon is seen. ⁸ "Resolved;" from صمم "to keep constantly to a purpose." قصد مصمم "a fixed determination." ⁹ Lit: "unseasonably;" from Persian ن "not," and گلا "turn, time." ¹⁰ مڑنا "to be turned, to turn back," is the Intran: of موزنا "to turn, twist." ¹¹ Note the idiom: قدم اٹھا کر چلنا "to hasten." ¹² Lit: "if thy breath has come into thy nostrils." ¹³ چھوڑا (= چھوڑ) "deliverance, release;" from چھوڑنا "to release." ¹⁴ "Restlessness;" from Arabic قلق "to be restless." ¹⁵ سلخ is the last day

of the moon; as opposed to غرة. ¹⁶ The proper spelling is ازدحام "a crowd, concourse;" from Arabic زحم "to push or press against." It is however sometimes spelt as above by uneducated people of India. ¹⁷ مزاحم "obstructing, hindering," is from the same root as ازدحام above.

¹⁸ Note the idiom: میں نے اس کا پیچھا کیا "I pursued him."

¹⁹ Note the idiom: چاہتا تھا کہ حملہ کرے "He was about to attack me."

I bowed¹ with exceeding respect, and saluted him, and remained standing with both my hands folded. That person, who recognised (good) manners,² addressed³ me, saying:—"Oh Fakir! Thou hadst been unjustly killed,⁴ but hast escaped. Thou hast still some time left to live. Go away, where art thou coming to?" And he drew from his waist a jewelled dagger with a tassel⁵ of pearls attached to it, and threw it down in front of me, and said:—"At this moment I have no ready money about me, so that I could give it to you; take this to the King, he will give you whatever you ask for." I was overcome with such fright⁶ and terror⁷ of him, that I had no power to speak, nor strength to move. My tongue was frozen in my mouth, and my feet became heavy.

Having said so much, that fanatic⁸ uttered a shout and went on. I said in my mind:—"Let what may happen⁹! To remain here now would spoil everything,¹⁰ thou wilt not get such an opportunity again." Having washed my hands of my life, I (also) went on. Again he turned round, and with great anger threatened me, and made a determined resolve to slay me. I bent my head, and adjured him, saying:—"Oh Rustam¹¹ of the Age! Strike me such a (blow with the) sword, that I may be cut clean in two, and not a strip of skin¹² be left (unsevered), so that I may be released from this (state of) distraction and wretchedness. I have pardoned you my blood." He said:—"Oh form of Satan! Why dost thou unjustly load my neck with (the crime of) thy murder, and make me a sinner? Go, take thy way, what, has thy life become unendurable (*Lit*: heavy) to thee?" I took no heed of what he said, and went forward; he then knowingly¹³ feigned ignorance (of my presence) and I followed him. Proceeding along, he travelled four miles through the forest and underwood. A four-walled building appeared in sight. That youth went up to the door, and uttered a terrible¹⁴ shout. That door opened of itself, and he went in, and I remained standing, completely shut out.¹⁵ My God! What was I to do now? I was distracted. At length, after a short interval, a slave came and brought a message, saying:—"Come along, he has called thee into his presence; perhaps the angel¹⁷ of death¹⁶ is hovering over thy head. What misfortune has attached itself to thee?" I exclaimed:—"What a piece of luck!"¹⁸ and went with him fearlessly into the garden.

At last he took me into an apartment in which he was sitting. When I saw him I made him a very low obeisance.¹⁹ He made me a sign

¹ نهوتا "to bend, bow." Causal نهوتان "to cause to bow." Hence "to render submissive."

² From قاعده "custom, manners," and دان from Persian دانستن "to know."

³ "To address;" (= مخاطب هوتا) from Arabic خاطب "to speak, address."

⁴ Note the idiom: تو مارا گيا هوتا "Thou wast about to be killed."

⁵ آویزه "tassel, pendant;" from Persian آویختن "to hang, suspend."

⁶ "Fear;" from Arabic هاب "to fear." ⁷ "Fright, terror;" from رعب "to frighten."

⁸ غازي properly signifies "one who fights against infidels."

⁹ هرچه بادا باد is the Persian equivalent for چو هو سو هو. "Happen what may."

¹⁰ Lit: "is, in regard of thee, bad."

¹¹ Rustam was the greatest and most famous of all Persian heroes. ¹² Lit: "a thong, leather strap." ¹³ Lit: "knowingly." دیدہ and دانسته

Perfect Participles of Persian دیدن "to see," and دانستن "to know."

¹⁴ مهيب "terrible;" from Arabic اهاب "to frighten."

¹⁵ باہر repeated to give an intensive signification. باہرکا باہر="altogether outside," hence "completely shut out."

¹⁶ Lit: "the appointed period." Hence "death."

¹⁷ "An angel, messenger;" from Persian فرستادن "to send."

¹⁸ زہے is an exclamation meaning "Well done! Bravo!" زہے نصیب "Hurrah for luck!"

¹⁹ Lit: "an obeisance down to the carpet."

to sit down, I squatted down respectfully. What should I see, but that man seated alone on a cushion, and a goldsmith's¹ tools were placed in front of him, and he had finished² making a spray of emeralds. When the time came for him to get up, all the slaves who were present around and in front of the royal seat, hid themselves in closets. I also, through apprehension,³ went and slipped into a room. That youth, having risen, put up the chains (of the doors) of all the rooms, and went towards a corner of the garden, and began to beat his riding bullock. The sound of its bellowing reached my ear, my heart (*lit*: liver) began to quake. But I had undergone all these troubles⁴ for the sake of investigating these circumstances. In fear and trembling, I opened the door, and having sheltered myself behind the trunk of a tree, I remained standing there, and commenced to look on. The youth threw down the cudgel with which he had been belabouring (the bullock), and opened the lock of one of the rooms with a key, and went in; he came out again immediately, and stroked the back of the bull,⁵ and kissed its face, and after feeding it with grain and grass, he came in my direction. Immediately I saw this, I quickly ran and again concealed myself in the room.

That youth unfastened the chains of all the doors, and all the slaves came out. They brought and produced a small carpet,⁶ and a metal wash-hand basin,⁷ and a ewer. When he had performed his ablutions, he stood up⁸ to say his prayers; when he had completed⁹ his devotions, he called out:—"Where is that Darwesh?" Immediately I heard my name, I ran and stood before him. He ordered me to sit down; I seated myself, after saluting him. Food¹⁰ was brought, he partook of it, and also gave me some, and I also eat. When the table cloth had been removed,¹¹ and we had washed our hands, he dismissed the slaves, telling them to go and sleep. When no one remained in that room, he entered into conversation¹² with me, and questioned me, saying:—"Oh dear one! What such calamity has befallen thee, that thou goest about seeking thine own death?" I related to him in detail¹³ from beginning to end, all the adventures which had happened to me, and I said:—"I am in hopes of attaining my object through your Honour's favour." On hearing this, he heaved a cold sigh and fell into a reverie,¹⁴ and began to say:—"Oh Great God!¹⁵ with the exception of Thyself,¹⁶ who is acquainted with

¹ From زر "gold," and زرگر from گر a suffix denoting "doer, maker." زرگر "a goldsmith." زرگری "the business of a goldsmith."

² Completive Verb, formed by adding چکنا "to be finished" to the root.

³ وسواس "apprehension," from اوسوس "to inspire, suggest."

⁴ آفت "calamity, trouble, &c," from اوف "hurting, injuring." نر means "male," and گاو "a cow." Hence نرگاو "a bull."

⁵ From زیر "under," and انداز root of انداختن "to throw." Is a small carpet generally used to place under a "huqqah."

⁷ سلفچی or سلفچی "a metal wash-hand basin." Is the same thing as چلمچی.

⁸ The Muhammadans pray standing, with an occasional bow, genuflection, or prostration.

⁹ ادا "performance, fulfilment," also "payment (of a debt, &c.)."

¹⁰ خالصه *lit*: "special, private," from خصی "to particularise," چنا "to lay dinner."

¹¹ *Lit*: "increased." Vide Note 19 on Page 57.

¹² From هم "together," and کلام "speech." Means "engaged in conversation."

¹³ وار a suffix often added to Substantives to form Adjectives, and denotes "like, in the manner of." ¹⁴ *Lit*: "he became senseless:" but as in this state he would not have been able to speak,

I have translated as above to make better sense.

¹⁵ بار خدایا (Bār-i-Khudiya). بار in Persian phrases means "greatness, dignity."

¹⁶ It might also mean "myself," as presumably he was soliloquising.

the pangs of love? What does he whose chilblain has not burst, know of the tortures of another?¹ The power of this grief is known (only) to him who suffers² from it.

"It is necessary to question the lover regarding the troubles of love;

"What does the imposter³ know about it? You must ask the sincere⁴ (lover)."

A moment afterwards, he came to himself and heaved a heart-consuming⁵ sigh. The whole place resounded with it; I was then convinced that he also was entangled⁶ in that same calamity of love, and that he was sick of the same disease (as I was). Then indeed I took heart, and said:—"I have represented all my circumstances, let your Honour show favour to this slave, and inform⁷ him of your own history, then, to the best of my powers, I will first labour⁸ in your behalf, and by my endeavours⁹ will obtain for you the desire of your heart." In short,¹⁰ that true lover perceiving me to be his confidant¹¹ and fellow-sufferer,¹² began to relate his adventures in the following manner:—"Listen, Oh dear one! I am the afflicted Prince of this country of Nimroz. After my birth, the King, that is to say my father, collected astronomers,¹³ and soothsayers,¹⁴ and learned men, and gave them orders, saying:—"Look into and examine the particulars of the Prince's fortune, and make out his horoscope¹⁵ correctly; and represent circumstantially in the royal presence the truth as to what is to befall¹⁶ him every moment,¹⁷ every hour, every watch, every day, every month, and every year. In accordance with the King's commands, all having agreed, and each having decided according to his own science, and having come to a determination, they respectfully represented (as follows):—"By the Grace of God, the Prince was begotten and born in such a fortunate hour, and at such a propitious conjunction, that he should reign like Sikandar,¹⁸ and be on a par with Naushirwan¹⁹ in justice, and he will have a perfect acquaintance with all the arts and sciences that there are, and he will acquire with ease anything that he turns his mind to. He will make such a name for himself for generosity and courage that people will forget Hatim and Rustam. But, until he is fourteen years of age, a great danger is apparent from his seeing the sun and moon; moreover, there is this apprehension that he may become possessed of an evil spirit²⁰ and insane, and will murder many people, and that he will be scared from the dwellings of men, and will go forth into the forest, and regale his mind with beasts and birds. Strict surveillance must be exercised so that he may not see the sunlight or moonlight by night or day, moreover,

¹ A proverb corresponding with the English: "He jests at scars who never felt a wound."

² مند a suffix joined to Substantives to form Adjectives denoting "possession, &c."

³ فاسق "impious, immoral;" from Arabic فسق "to depart from the right way."

⁴ صادق "sincere;" from Arabic صدق "to speak the truth." ⁵ Lit: "liver-burning;"

from جگر "liver," and سوز root of Persian سوختن "to burn." ⁶ گرفتار "a prisoner;" from

Persian گرفتن "to take, seize." ⁷ "Knowing, being informed of;" from Arabic اطلع "to see,

perceive." ⁸ سعی "endeavour;" from Arabic سعی "to labour, strive." ⁹ کوشش "en-

deavour;" from Persian کوشیدن "to struggle, endeavour." ¹⁰ From ال "the," and قصه

"story." القصه "the story is (that)." Hence "in short." ¹¹ "Confidant;" from هم

"together," and راز "secret." ¹² "Fellow-sufferer;" from هم "together," and درد "pain."

¹³ نجومی "astronomer," نجوم "astronomy;" from نجم "a star." ¹⁴ "Soothsayer;"

from رمل "sand." As these people pretend to discover future events from marks made at random

on sand. ¹⁵ "Horoscope;" from جنم "birth," and پتري "calendar, almanac." ¹⁶ Note

the idiom جو کچه هونا هی "what is to happen." ¹⁷ پل Lit: "the eyelid." Hence "twink-

ling of an eye, moment." ¹⁸ سکندر Alexander the Great. ¹⁹ نوشیروان was the 20th King

of the 4th Dynasty of Persia. Muhammad was born in his reign in A.D. 578. ²⁰ "Mad;"

from جنون "a state of possession by a جن or demon."

he must not even get the opportunity of looking towards the sky. If this space of time passes away in peace and safety,¹ then he will reign for the whole (of the rest) of his life in ease and comfort.

On hearing this, the King for that very reason laid the foundation² of this garden, and caused numerous³ chambers of every plan to be constructed. He gave orders that I should be brought up in an underground⁴ chamber, and he caused a tower (lined with) felt, to be built above it, so that neither sun nor moonlight should find its way through it. I, together with wet nurses, and nurses, and various attendants, began to be brought up in that magnificent abode with those very precautions,⁵ and he (the King) appointed⁷ a wise and experienced⁶ master for my education, so that he might instruct me in every art and science, and make me practise the seven⁸ kinds of penmanship.⁹ And the Asylum of the World was continuously solicitous about me; and a diary of the occurrences of every moment (of my life) was submitted in the royal presence. I looked upon that place alone as the whole world, and used to play with toys¹⁰ and various-coloured flowers; and the dainties of the whole world were provided for me to eat, I eat whatever I wished to. By the time I was ten years old, I had mastered as many crafts¹¹ and accomplishments¹² as there were.

One day, underneath that dome, a wonderful flower appeared to me from the lamp,¹³ which kept on growing larger and larger as I looked at it. I wanted to grasp it with my hand, but as I stretched out my hand¹⁴ to it, it rose higher and higher. I was amazed, and remained staring at it. Immediately, the sound of a loud burst of laughter came to my ears. I raised my head to see from whence it came.¹⁵ I then saw that a moon-like face having torn the felt, was protruded (through the roof). Immediately I saw it, my understanding and senses were unhinged;¹⁶ however, I controlled myself, and saw that a jewelled throne was motionless¹⁸ (in the air), suspended¹⁷ on the shoulders of fairy-born ones; and a person who was on the throne had a crown of jewels on her head, a glittering¹⁹ robe on her body, and a ruby cup in her hand, and was seated there drinking (*Lit*: after drinking) wine. That throne very slowly²⁰ descended from above, and entered that tower. The fairy then called me, and seated me near her, and began to talk in a tender manner, and having pressed her cheek (*Lit*: face) to mine, she made me drink a cup of rose-scented wine, and said:—

¹ *Lit*: "health, soundness;" from Arabic عَانَة "to grant health." ² "Building structure." Also "foundation;" from Arabic بَنِي "to build." ³ مُتَعَدِّد (muta'addid) "numerous;" from Arabic عَدَّ "to number, reckon." ⁴ From تَحْتِ "bottom, underneath," and خَانَة. Hence "a subterraneous building." ⁵ "Defending, keeping;" from Arabic حَافِظ "to defend, preserve." ⁶ "Tried, experienced;" from Persian کار "work," and آزموْدَة from آزموْدَن "to try, test." ⁷ مُتَعَيِّن (muta'aiyin) "appointed;" Active Participle of تَعَيَّن "to be appointed." ⁸ Persian Numeral "seven." ⁹ قَلَم "a reed, reed-pen;" from Arabic قَلَم "to write." ¹⁰ كِهْلُونَا "toy, plaything;" From كِهْلَانَا "to play." ¹¹ "Art, craft;" from Arabic مَنَع "to make." ¹² *Lit*: "capacity, capability;" from Arabic قَبِل "to receive, admit." ¹³ روشنی دان means primarily "a skylight," but as the dome was specially constructed to exclude all light, I have translated the word "lamp," which is the secondary meaning. ¹⁴ Note the idiom: "To stretch out the hand, make a long arm." ¹⁵ *Lit*: "I raised my neck to look at it." ¹⁶ *Lit*: "did not remain in their place." ¹⁷ مُعَلَّق (mu'allaq) "suspended;" Passive Participle of عَلَق "to hang, suspend." ¹⁸ *Lit*: "is standing." ¹⁹ "Glittering;" from جَهْل "radiance, heat." (جَهْلَا جَهْل = جَهْلَا بَر). ²⁰ The Adverb is repeated to convey the sense of "very."

"Mankind¹ is faithless, but my heart loves thee." She spoke such entrancing² words, that in a moment my heart was fascinated,³ and I experienced so much happiness, that I tasted⁴ (the joy of) living, and it seemed to me as if I had only that day really entered the world (for the first time).

To sum up⁵—to say nothing of myself, no one can have ever seen such beauty, nor can anyone have heard of such. We two were seated contentedly in that state of rapture, when the pellet (of misfortune) struck us in the midst of our security.⁶ Now listen to the account of this sudden calamity.⁷ At that moment, four fairies descended from the skies, and spoke something into the ear of that beloved one. Immediately on hearing it, her countenance changed, and she said to me:—"Oh dear one! My heart was indeed desirous of sitting with thee for some time, and thus delighting my soul, and in this very same manner to come always, or to carry thee away with me. But this sky will not permit⁸ two persons to remain in one place in ease and happiness. Well sweetheart!⁹ God is thy Protector."¹⁰ On hearing this, my senses departed, and the parouet flew out of my hand.¹¹ I said:—"Lady, when shall we meet again? What are these awful words which you have made me listen to? If you will come quickly, then you will find me alive, otherwise you will be sorry for it; or tell me where your abode is, and (give me) your name and address, so that I also, searching everywhere (for you) according to that direction, may transport myself to you." On hearing this, she said:—"God forbid!¹² May the ears of Satan be deaf; ¹³ may your age be a hundred and twenty years.¹⁴ If we survive, we shall meet again at some time or other. I am the daughter of the King of the Jins, and live in the mountain Kaf."¹⁵ After she had said this, (they)¹⁶ caught up the throne, and it forthwith began to ascend in the same manner as it had descended.

As long as it was before me, my eyes were glued to her's.¹⁷ When it disappeared from my sight, my state became such as that of a person upon whom the shadow of a fairy has fallen.¹⁸ My heart was overshadowed by an extraordinary kind of despair, and my understanding and senses took their leave; the world became dark beneath my eyes. In this perplexity and distraction, (I could only) lament bitterly and weep, throw dust on my head, and tear my clothes; I had no thought of food, nor could I distinguish between good and evil.

"What evils arise through¹⁹ this love;

¹ From آدمي "man," and زاد from Persian زادن "to be born." ² "Measure, quantity, &c." also "grace, elegance, &c." From Persian انداختن "to throw." ³ محو lit: "erasing, cancelling;" from Arabic مَحَا "to erase." Also, as above, "fascinated, charmed." ⁴ مزه "taste

delight;" from Arabic مَزَّ "to suck." ⁵ Literal meaning "product, what results;" from Arabic حصل "to come out." Here كلام "discourse, speech" is understood. حاصل كلام "the sum of the story." Hence "in short, to sum up." ⁶ كریال literal meaning "the state of a bird sitting at its ease and preening its feathers with its beak." Hence "ease, security." ⁷ حادثه

lit: "a new thing." From Arabic حدث "to be now." Hence "event, occurrence, accident, calamity." ⁸ Permissive Verb, formed by adding دینا "to give" to the inflected Infinitive.

⁹ Is the Persian Plural of جان "life, soul." Used as above in the Singular, it means "beloved one, sweetheart." ¹⁰ From نگه contracted from نگاه "custody, care," and بان a suffix (= وان) meaning "man, keeper, &c." ¹¹ Meaning "my happiness flew away." ¹² دورپار "may it be far away, God forbid." An expression generally used by women. (She means his death).

¹³ So that he should not hear our ill-omened conversation. ¹⁴ Persian Numerals 120. The limit assigned to the life of man, according to the Muhammadans. ¹⁵ Supposed to be the Caucasus, where fairies and demons are said to live. ¹⁶ "They (the fairies)" is understood. Should be آنها and not آنها as printed in the Urdu text. ¹⁷ Lit: "my eyes and her's continued four." The form هورین تھیں is now obsolete. It would be written هورہی تھیں in modern Urdu. ¹⁸ This expression is applied to a deranged person. ¹⁹ بدولت lit: "by the good fortune of." Hence "by means of, through."

"In the heart there are griefs and anxieties.¹"

The nurse and tutor² became acquainted³ with the bad state I was in; they went in fear and trembling into the presence of the King, and made a representation, saying:—"The condition of the Prince of the world⁴ is this—we do not know what this calamity⁵ is, which has of itself burst (over him), so that he has ceased to take rest, and to eat and drink." Then the King, taking with him the Prime Minister, noblemen of resource, skilful⁶ physicians, truthful astrologers, wise doctors, men of distinction, Darweshes, devotees,⁷ and men abstracted from worldly affairs,⁸ honoured that garden by going there.⁹

Having seen my state of restlessness, and how I was weeping and lamenting, he got into a very great state of anxiety also. Tears came into his eyes and he embraced me passionately, and gave orders that measures should be taken for it (the treatment of my malady). The physicians wrote prescriptions for strengthening my heart, and for (the cure of) the disorder of my brain; and the Mullahs gave me magic squares and amulets,¹⁰ which I was to drink, or keep near me, and they began to offer up prayers and to blow¹¹ (with their mouths); and the astronomers said:—"This state of things has come to pass owing to the revolution of the stars, be pleased to make propitiatory offerings." In short, each one was talking on the strength of his own science, but my heart alone suffered that which was passing over me. No one's endeavours, nor the means they used, had any effect against my bad fate, day by day my madness increased, and my body became weak for want of water or grain. Day and night, there was nothing left for me but to shriek and to dash my head about. In that state, three years passed; in the fourth year, a merchant arrived in the course of his travels and periphrations, and brought into the presence of the Asylum of the World strange and wonderful¹² rarities and curiosities¹ of every country, and he gained (permission) to wait¹⁴ upon him.

The King showed him great favour, and having questioned¹⁵ him about his circumstances, he asked him, saying:—"You have seen many countries, has your sight ever fallen anywhere on a perfect physician, or have you ever heard anyone mention such an one?" He made respectful representation, saying:—"Oh Centre of the Universe! Your slave has travelled much, but in Hindustan there is a small hill in the middle of a large river; ¹⁶ there a Hindu mendicant¹⁷ with matted hair has built a large temple to Mahadev,¹⁸ and a place of Hindu worship,¹⁹ and a very beautiful garden, and he dwells in it. And his custom is this, he comes out of his shrine once a year²⁰ on the day of Shevrat, and swims

¹ اضطرابی "trouble;" from Arab: ضرب "to beat." (The ی in اضطرابی is superfluous).

² معلم (mu'allim) "teacher," Act: Part: of علم "to teach." ³ The above is the primary meaning of خبردار from Arabic خبر "to know." More generally used in Urdu to signify "being careful." ⁴ "Mankind, mortals;" is the Persian Plural of عالمی "of the world;" which is from عالم "the world." ⁵ Lit: "anger;" from Arabic غضب "to be angry." Hence "enmity, curse."

⁶ حاذق "sharp, acute;" from Arabic حذق "to cut." ⁷ سالک Lit: "traveller;" from Arabic سلك "to travel." "A devotee." ⁸ Pass: Part: of جذب "to draw, pull." Hence "carried away, abstracted." ⁹ افزا root of Persian افزودن "to increase." رونق افزا هونا "to grace by one's presence." ¹⁰ From عوذ "to seek protection." "A charm, amulet." Note that this word is masculine, being an exception to the ordinary rule that Arabic words of the measure تفعیل are feminine.

¹¹ To drive the devil out. ¹² ندرت "rarity, curiosity." Arabic Plural تعاليف. ¹³ غریب "strange." From قرب "to become distant." This is the primary meaning, but it is most commonly used in Urdu to express "a poor man, a stranger." ¹⁴ "Waiting on, paying respects." From Arab: لازم "to be assiduous." ¹⁵ پرسیدن from Per: "to ask." ¹⁶ دریا here means "a large river," probably the Ganges. ¹⁷ A Hindu religious mendicant. ¹⁸ Lit: "The Great Deity." Mahadev is an epithet of Siva. ¹⁹ سنگت Lit: "come together, convened." A place of Hindu worship.

²⁰ From برس "year," and دن "day." برسین دن "One day in the year."

in the river, and amuses himself. After his ablutions, when he begins to go back to his place of devotions,¹ then the diseased and sick of every clime and country, who have come from very long distances, assemble at his door. A great crowd of them is formed.

That devotee² [who ought to be called the Plato³ of this age], examines their urine,^{3a} and feels their pulses,⁴ and, after writing out, and giving to each of them a prescription,⁵ he goes away. God has bestowed such a healing hand on him, that an effect is produced immediately on drinking his medicine, and the sickness goes away for good and all. I have seen these things with my own eyes, and I have remembered the power of God, in that He has created such (men to be his) servants. If you give the order, I will take the Prince of the world to him, and let him have a sight of him, and there is strong reason to hope⁶ that in a short time there will be a perfect cure. And apparently also this is a good plan, because, from breathing the air⁷ of every country, and from the water and food of various places, his health will recover its tone."⁸ The King approved of his advice,⁹ and, being pleased, he said:—"Very good, perhaps his hand may be successful, and the horror may disappear from the heart of my son." He deputed a trustworthy noble, who had seen the world, and was experienced,¹⁰ as also that merchant, for my retinue,¹¹ and sent with me the necessary things (for the journey). He made us embark, together with our goods and chattels,¹² on barges, pinnaces,¹³ native pleasure-boats,¹⁴ baggage-boats,¹⁵ skiffs, 'Khelnas,' cargo-boats,¹⁶ and flat-bottomed boats,¹⁶ and dismissed us. Travelling along from stage to stage, we arrived at that place. From the change (*lit*: new) of air, and different (*lit*: new) food and drink, my health somewhat improved, but I remained in that same state of silence, and occupied in weeping.¹⁸ My heart never for a moment forgot that fairy; if I ever said anything, it was to repeat this couplet:—

"I do not know the glance of what fairy face it is (that fell on me);

"My heart was only now sound and well."

At length, when two or three months had passed, about four thousand sick¹⁹ people assembled on the hill, but they all were saying this very thing:—"Now if God wills, the Gusūn will come forth from his hut,²⁰ and everyone will, from his treatment (*lit*: ordering or speaking) obtain a perfect cure.

¹ "A small carpet or deer-skin on which Hindus squat during prayer." ² مهنت is the head of a religious order, "an abbot."

³ Plato is called by Orientals Adūṭūn. He is supposed by them to have been a very skilful physician, as well as a philosopher. ^{3a} *Lit*: the glass bottle in which the urine is sent to be tested. ⁴ Note the idiom نبض دیکھنا "to feel the pulse."

⁵ نسخہ *lit*: "copy;" from Arabic نسخ "to copy." Hence "proscription." ⁶ "Strong hope." قوي "strong," from Arabic قوي "to be strong, robust." ⁷ Note the idiom هوا کھانا "to breathe, or take, the air." ⁸ فرحت "pleasure, delight;" from Arabic فرح "to rejoice."

⁹ صلاح "advice;" from Arabic صلح "to be good, right." ¹⁰ "Experienced;" from Persian کار "work," and آزمودن Perfect Participle of آزمون "to try." ¹¹ *Lit*: "stirrup;" from Arabic ركب "to ride, mount." Hence "retinue." ¹² The Anglo-Indian "budgerow."

¹³ From مور "peacock," and پتکھ "feather." Is a pleasure-boat, having a peacock for figure-head. ¹⁴ پلوار is a boat of 15 or 20 tons for carrying goods.

¹⁵ آلاق is the baggage-boat of the Hagli in Central Bengal.

¹⁶ پگیلی is the flat-bottomed cargo-boat of Hindustan.

¹⁷ *Lit*: "conclusion, accomplishment." Here it means "goods and chattels, baggage."

¹⁸ Note the idiom رونے سے کام "occupied in weeping." ¹⁹ مریض "sick, diseased;" from Arabic مرض "to fall sick." ²⁰ مہکھ is the secluded hut of an ascetic.

In short, when that day arrived,¹ the Jogi² came out in the morning like the sun,³ and bathed and swam in the river; he crossed over to the other side and then returned, and rubbed his whole body over with cow-dung ashes.⁴ He hid his fair body in the ashes as a spark (is hidden in them), and on his forehead he made the caste-mark with the finest sandal;⁵ he put on his waist-cloth,⁶ and threw his bathing-towel⁷ over his shoulder; he (then) knotted up his hair, and after twisting his moustache,⁸ he pulled up⁹ (the heels of) his high shoes. To judge from his countenance, you would imagine that the whole world was of no value in his opinion. He took a jewelled pen-case under his arm, and looked at each one, and giving them prescriptions, he came near me. When our glances met, he stopped and plunged into thought, and began to say to me:—"Come with me." I accompanied him.

When all had had their turn,¹⁰ he took me into the garden, and (showing me into) a beautiful¹¹ and symmetrical private apartment, he said:—"Do you take up your abode here." And he himself went to his own place. When forty days had passed, he came to me, and found me better than I was formerly; he then smiled and said:—"Continue to walk about in this little garden, and to eat of any of the fruit which your heart desires." And he gave me a small china covered cup, filled with an electuary,¹² saying:—"Always, without omission, take six 'mashas'¹³ of this on an empty stomach."¹⁴ After saying this, he went away, and I acted in accordance with his directions. The strength of my body, and my ease of mind increased (*lit*: began to be perceived) every day, but this did not effect His Majesty Love in the least; the form of that fairy danced (*lit*: wandered) about in front of my eyes.

One day, I saw a book¹⁵ in a recess in the wall. I took it up, and saw that all religious and worldly science was collected in it; one might say that the sea was contained in a pitcher.¹⁶ I continued to study¹⁷ it every hour, and I acquired¹⁸ great power in the sciences of philosophy and the exorcising¹⁹ of evil spirits. In the meantime, a whole year²⁰ passed away, that joyful day again arrived; the Jogi got up from his place of devotion and came out. I saluted him. He gave me the pen-case, and said:—"Come along with me." I also went with him. When he came out of the door, a multitude (*lit*: world) began to bless him. That noble and the merchant, seeing me with him, fell at the feet of the Gusāin, and began to

¹ Note the idiom. *Lit*: "On the day that that day arrived." ² جوگی A Hindu ascetic, who gives himself up to meditation, and performs the kind of religious exercise called جوگی.

³ *Lit*: "sunshine." From آف "sun," and تاب root of Persian تابان "to shine."

⁴ Ashes of cow-dung, which Hindu devotees rub on their bodies in imitation of Shiva.

⁵ Sandal brought from the Malyagiri, or Western Ghats, which is considered the best obtainable.

⁶ لنگوٹ is a strip of cloth about two feet long, and eight inches in breadth, passed between the legs, and the ends tucked into the waist-band before and behind. ⁷ انگرچہ a cloth which Hindus fasten round their waists when bathing, and afterwards wipe themselves with. ⁸ Note the idiom: *lit*: "to twist the moustache."

⁹ This Verb (*īrānā*) is not to be found in the dictionaries; it means "to pull up the heel of a shoe" from اِرتِي "heel."

¹⁰ نوبت "time, turn;" from ناب "to supply the place of another." ¹¹ مُقطع "well-shaped, well cut out;" from Arabic قطع "to cut." ¹² معجون a drug, or drugs, mixed up with honey. From Arabic عجن "to knead." ¹³ An Apothecaries' weight, equal to 120 grains. ¹⁴ From نه "not," and آهار "food." Hence "fasting, on an empty stomach."

¹⁵ *Lit*: "one volume book." جلد here used in the same manner as دهی نفر آدمی &c., *Vide* note 17 on page 71. ¹⁶ There being such a large amount of information contained in a small compass.

¹⁷ From Arabic طالع "to inspect, contemplate." ¹⁸ تسخير *lit*: "subduing, conquering." Here it means "capturing evil spirits, exorcism." ¹⁹ Note the idiom بهم پہنچانا "to acquire." *Lit*: "to cause to arrive together." ²⁰ Note the idiom: برس دن "a whole year." The same as برس بهر (the latter is however only used adverbially).

return (*lit*: pay) their thanks to him, saying:—"By your Honour's favour, so much has at length been effected." He went, according to his custom, to the steps leading down to the river, and performed his ablutions and devotions in the same manner as he was doing every year. On his way back, he proceeded along looking at the sick.

By chance,¹ amongst the crowd of deranged² people, his glance fell on a handsome and well-formed young man, who had not the strength⁴ to stand, on account of his weakness.³ He said to me:—"Bring him along with you." After giving out medicines and remedies to all, when he went into his private⁵ apartment, he cut away⁶ a small portion of that youth's skull, as he wished to remove with a forceps a centipede, which had settled on his brain. A thought came into my mind, and I spoke up:—"If you will be pleased to heat the tongs⁷ in the fire, and place it on its back, it will be a good thing; it will then come out of itself; whereas, if you will be pleased to drag it in this manner (as you are about to do), it will not leave go of the marrow of the brain, and his life will be in danger." On hearing this, he looked at me, and getting up in silence, he went into a corner of the garden, and having seized a tree in his embrace, he tied a noose of his matted hair round his neck, and there he remained. I went up to him, and then saw that alas! alas! he was dead! I was exceedingly grieved on seeing this marvellous thing, and being without remedy,⁸ it came into my mind to bury him. When I began to detach him from the tree, two keys fell out of his matted hair. I picked them up, and buried⁹ that treasure of goodness in the ground. Taking those two keys, I began to apply them to all the locks. By chance, the padlocks of two closets¹⁰ could be opened with those keys; (on opening them,) I saw that they were filled with jewels from the floor to the ceiling, and on one side was placed a box covered¹¹ with velvet¹² and clamped with gold bands, and it was locked.¹³ When I opened it, I saw a book in which was contained¹⁴ the Great Name,¹⁴ and spells for summoning¹⁵ Jins and fairies, and for raising (*lit*: meeting¹⁷ with) spirits,¹⁶ and for controlling the sun.

I experienced great pleasure from such riches having fallen into my hand, and began to make use of them. I opened the door of the garden, and ordered that noble, and the people who had accompanied me, to send for boats, and to load (them with) all these jewels, ready money, goods, and books, and I myself embarked on a boat, and started the fleet¹⁹ off from there. Proceeding along, when I arrived near my

¹ Arabic Accusative of اتفاق "accordance, coincidence, &c." From Arabic رفق "to find a thing convenient." ² *Lit*: "melancholy people;" from سودا "melancholy, hypochondria."

³ "Weakness;" from Arabic ضعف "to be, or become, weak."

⁴ طاق "strength;" from Arabic طوق "to be able to do, or bear."

⁵ "Solitude, seclusion;" from Arabic خلا "to be empty."

⁶ From Persian تراشیدن "to shave, pare."

⁷ دست پنّاه "tongs;" from دست "hand," and پنّاه "protection."

⁸ لاچار "helpless, &c." From لا "without," and چاره "remedy."

⁹ دفن "interment;" from دفن "to bury." (مدفون "burying-place").

¹⁰ حجره "chamber, closet;" from حجر "to prevent, resist, imprison."

¹¹ مخمل from Arabic اخمل "to have pile, or nap." Hence "velvet." ¹² From مرتعنا "to cover (as a book, &c.), to encase."

¹³ Note the idiom: قفل دي هوي "locked."

¹⁴ اسم اعظم "the Great Name." The Mahammadans believe that the Deity has ninety-nine names, among which is one of such power that he who knows it becomes endowed with supernatural gifts.

¹⁵ Plural of حاضر "present;" from حاضر "to be present." A spell for summoning up spirits. ¹⁶ روح "spirit, breath of life;" from Arabic روح "to be entered by the wind."

¹⁷ ملاقات "meeting;" from Arabic لاقى "to meet." ¹⁸ "Putting together, composition;" from Arabic اكب "to overlie."

¹⁹ The primary meaning of بحر is "sea." It also means "fleet (of ships)" which, from the context, must be the meaning here.

own country, the Asylum of the World¹ received intelligence (of my coming). Having mounted, he came out to meet me, and being much agitated² through his ardent affection for me, he caught me to his heart. After kissing³ his feet, I said:—"This humble one⁴ (hopes) that an order may be given for him to reside in his former garden." He said:—"Oh my son!⁵ I have a settled opinion that that place is unlucky,⁶ I therefore stopped its being repaired⁷ and made ready (for you); that place is now no longer fit for human habitation, so now alight at any other abode which pleases your mind. It will be best thus, that you should approve of some place inside the Fort, and remain beneath my eyes; and having caused a lower garden such as you desire to be constructed, continue to walk about and divert yourself there." I resisted⁸ this (proposition) with the utmost obstinacy,⁹ and caused that (former) garden to be constructed afresh, and having adorned it like Paradise, I made my entrance into it. Then, at my leisure, I sat fasting¹¹ for forty days¹⁰ for the purpose of subduing the Jins; and giving up all animal food,¹² I began to invoke spirits.

When forty days were accomplished, then at midnight, such a storm arose that the largest buildings fell down, and trees being torn up from their roots, were carried about hither and thither, and the army of the fairies made its appearance.¹³ A throne descended from the air, on which was sitting a dignified¹⁴ person, who was wearing a crown of pearls, and a rich robe. Immediately I saw him, I saluted him with great respect.¹⁵ He returned my salutation and said:—"Oh dear friend! what is this tumult that thou hast raised without sufficient cause? What claim hast thou upon us?" I respectfully represented thus:—"This poor person has been for a long time in love with your daughter, and for that very reason he has been wandering about in a wretched and broken¹⁶ condition, and has died whilst yet alive. I am now weary¹⁷ of my existence, and in doing what I have done, I have staked my life.¹⁸ I am now in hopes that your Honour will exalt this distracted and demented one with your favour, and confer life and happiness on him by a sight¹⁹ of her, which will be (considered) a very meritorious action in the next world."

Having heard this request of mine, he said:—"Mankind is of dust, and we are of fire; it is difficult for these two to commingle." I swore that I only wanted to see her, and that I had no other object. Again that occupant of the throne answered:—"Man does not keep to his word and promise; in the time of his necessity²⁰ he says anything, but he does not bear this in mind. I am telling

¹ i.e., "the King, my father."

² "Agitated;" from *بے* "without," and *قرار* "repose, rest."

³ From *بوس* root of Persian *بوسیدن* "to kiss."

⁴ *Lit*: "like dust;" from *خاک* "dust,"

and *سار* (= *سا*), affix denoting resemblance.

⁵ *Lit*: "eater of the fruit;" from *بر* "fruit," and *خوردار* "eater;" from Persian *خوردن* "to eat." Hence "prosperous, &c." Is an epithet

used by parents to their children.

⁶ "Ill-omened." Passive Participle of Arabic *لحس* "to be

unlucky."

⁷ "Repairing, &c." From Arabic *رم* "to repair, rectify." ⁸ *ضد* "contrariety, opposition;" from Arabic *ضد* "to overcome, &c."

⁹ *هت* or *هتة* "obstinacy, &c." Verb *هتتا* "to shrink from, be averse to." ¹⁰ *چالا* (from *چل* "forty") a period of forty days, during which religious fraternities in the East seclude themselves in their cells fasting and engaged in divine worship.

¹¹ *چالا بیتنهنا* "to fast for forty days."

¹² Plural of *حیوان* "an animal." Here

means "animal food."

¹³ From Persian *نمودن* "to show."

¹⁴ "Stately, dignified;" from

شان "dignity," and *دار* root of Persian *داشتن* "to have, hold."

¹⁵ *مؤدب* (*mu'addab*) Passive

Participle of Arabic *أدب* "to teach, discipline." Hence "courteous, respectful."

¹⁶ *خسته* *Lit*: "wounded, hurt." Perfect Participle of Persian *خستن* "to wound, pierce."

¹⁷ *بئنگ* "in straits, &c." *بئنگ* *لٹا* "to be distressed, &c." from *بہ* and *تنگ* "contracted, straitened."

¹⁸ Note the idiom *جان پر کھیلا ہون* *lit*: "I have played on my life."

¹⁹ "A sight;" from Persian *دیدن* "to see." ²⁰ *غرض* "need, necessity;" also "aim, object;" from Arabic *غرض* "to be vexed or disquieted (by)."

thee this for thy good, for if thou ever formest any other intention, then both thou and she will be ruined and brought to nought; moreover, your lives will also be in danger." I again, a second time, made solemn protestations, saying:—"I will never do anything from which our common¹ evil² may result, but will only³ remain gazing on her." Whilst this conversation was proceeding,⁴ that fairy, of whom we were speaking,⁵ unexpectedly⁶ arrived, adorned in a very coquettish manner, and the King's throne disappeared from there. Then I involuntarily clasped that fairy in my embrace, as if she were my life, and repeated this poetry:

"Why should not the one with arched eyebrows⁷ come to my house,

"For the sake of whom, I have fasted for forty days?"⁸

In that state of delight, we began to dwell together in that garden; on account of my fear, I never entertained any other thought, moreover, I only continued to gaze (on her). That fairy was astonished at my keeping⁹ my promises, and she often used to say:—"Oh dearest one!¹⁰ you are indeed very truthful to your word, but I give you a piece of advice¹¹ in the way of friendship; be pleased to remain careful of your book, for the Jins will steal it some day or other when they find you off your guard."¹² I said:—"I will keep it as I would my life."

It happened that one night Satan tempted me; in my state of agitation, this came into my mind:—"Let happen what will! How long can I restrain myself?" I clasped her to my breast. At that moment, a voice came, saying:—"Give this book to me, it contains the Great Name. Do not behave irreverently." In that state of intoxication¹³ I had no sense remaining, I took the book from under my arm, and without knowing it, or recognising him, gave it into his custody.¹⁴ That beloved one, on seeing this foolish¹⁵ act¹⁶ of mine, said:—"Oh cruel one!¹⁷ at last thou hast made a mistake, and hast forgotten my advice." Having said this, she fainted. And I saw a demon at the head of her bed,¹⁸ who had taken the book. I was about to seize him and give him a good beating, and snatch the book away, when in the meantime, another took the book from his hand and made off with it. I began to repeat such incantations¹⁹ as I could remember, and the Jin who was standing there was transformed into a bullock; but the pity of it was that the fairy did not in the least return

¹ طرفین (tarafain) Arabic Dual of طرف means literally, "the two sides of a thing." Hence "both parties." ² برائی "badness, evil;" from برا "bad."

³ ایک here used adverbially to signify "only."

⁴ (Obsolete form for هوتی نہیں.

⁵ لیت "inattentive, heedless." From ال negative prefix, and چت "thought, attention."

Used as an Adverb, "unwittingly, unexpectedly." Hence "suddenly."

⁶ مذکور Passive Participle of Arabic ذکر "to remember, mention."

⁷ کمان "a bow (for arrows)" hence "an arch." کمان ابرو "with arched eyebrows."

⁸ A play on words. چلا کھینچنا means "to fast for forty days," and also "to bend a bow." چلا "a bow-string"). ⁹ نبھانا "to keep faith with, &c." ¹⁰ نبھلا "accomplishment, fulfilment."

¹¹ پیارا (adj) "precious, dear." ¹² پیارا جاننا "to hold dear."

¹³ نصیحت "advice, admonition." From Arabic نصیح "to advise."

¹⁴ "Unmindful, forgetful;" Active Participle of Arabic غفل "to be forgetful."

¹⁵ From بی "without," and خودی from خود "self." ¹⁶ بی خود "beside oneself, intoxicated."

¹⁷ حوالہ "charge, custody, transfer;" from Arabic حول "to change, shift."

¹⁸ From نا "not," and دانا "wise;" from Persian دانستن "to know." ¹⁹ حرکت "action;" from Arabic حوک "to move." Generally used in a bad sense for a wicked, or foolish action.

¹⁷ "Tyrant." Active Participle of Arabic ظلم "to act wrongfully or tyrannically."

¹⁸ From سر "head." Is the head-place of a bed, tomb, &c. Also "a pillow." Adverbially سرہانہ "at the head (of bed, &c.)."

¹⁹ افسون "spell, incantation." From the Persian. افسون کرنا (پر) "to practise charms (on)."

to her senses, and remained in that same state of unconsciousness. Then my heart was affrighted, and all my pleasure¹ was embittered. From that day, I took a disgust to men, and I have remained listlessly in a corner of this garden, and for the sake of amusing my mind, I have continued making this emerald jar with arabesques² on it. Every month I continue to go to that plain, mounted on that same bullock; and, after breaking the jar, I kill the slave, being in hopes that everyone may see this my condition, and may pity me, and perchance some servant of God may be so kind as to pray for me, so that even I may attain my object. Oh comrade!³ these are the circumstances of my possessed state, and my melancholy, which I have related to thee."

Having heard this, I shed tears⁴ and said:—"Oh Prince! thou hast indeed⁵ undergone a great deal of trouble for the sake of love, but I swear by God that I have (from this time) put my own object on one side.⁶ Now, I will wander about in the forest and mountains for thy sake, and I will do whatever I am able to." Having made this vow,⁷ I took leave of that youth, and for five years I have wandered about like a lunatic sifting dust⁸ in desert places,⁸ but I have found no trace¹⁰ (of her). At length, being weary¹¹ of my existence, I climbed up a mountain with the intention of throwing myself down, so that none of my bones nor ribs¹² should remain whole,¹³ when that same veiled¹⁴ horseman arrived, and said:—"Do not throw away your life. In the course of a short time, you will be successful¹⁵ in gaining your object." Oh holy men¹⁶ of God! I have gained an interview with you, I am now in hopes that by the favour of God, joy and happiness may be obtained, and that all disappointed ones may obtain what they wish for.

END OF THE TRAVELS OF THE SECOND DARWESH.

1 Lit: "life, animal life;" from Arabic عايش "to live, to live a pleasant life." Hence "pleasure, delight."

2 Lit: "having bushes;" from جهاز "bush, shrub," and دار root of Persian داشتن "to have, hold." جهاز is also a kind of arabesque work, which is probably what is meant here.

3 رفيق "a companion, comrade." From Arabic رفیق "to be a comrade, &c." (رفاقت "companionship").

4 From آب "water," and دیده "eye." دیده is also the Perfect Participle of Persian دیدن "to see." آیدیده "in tears."

5 واقعی "in truth, certainly;" from Arabic وقع "to befall, happen."

6 Note the idiom درگذرا میں اپنے مطلب سے "I have put my object on one side."

7 وعده "promise, vow;" from Arabic وعد "to promise."

8 ویرانه "a desert place." ویرانی "desolation, depopulation;" from Persian ویران "laid waste."

9 Meaning "useless endeavours." Equivalent to our expression "to make ropes of sand."

10 سراغ "sign, trace." From the Persian. سراغ ملنا (کا) "to get a clue to."

11 From اکتانا (uktānā). "To be sorrowful, dejected, weary (of)."

12 پسی "a rib." Incorrectly printed پسا in the Urdu Text.

13 "Enduring, remaining;" from Arabic ثبت "to continue, last." ثابت also means "proved, established."

14 پوشیدن "covering;" from Persian پوشیدن "to cover, hide."

15 کامیاب "successful;" from Persian کام "object, desire," and یاب root of یافتن "to receive."

16 سائین "religious mendicant." Also written سائین.

THE ADVENTURES OF KING ĀZĀD BAKHT.

When the second Darwesh also had finished the relation of his travels, the night was spent, and morning was on the point of breaking. King Āzād Bakht set out silently in the direction of his palace,¹ and, on arriving there, he performed his devotions. Afterwards, he went into his bath-room and put on a magnificent² robe, and went into the public hall of audience, and seated himself on his throne, and issued orders, saying :—“ Let a poursuivant go, and bring with honour into the presence four Fakirs who have alighted³ at a certain place.” In accordance with this order, the mace-bearer⁴ went there, and saw that the four indigent⁵ people, having performed the calls⁶ (of nature), and washed their hands and faces, were about to resume their travels,⁷ and to take their respective roads. The servant⁸ said :—“ Oh holy men !⁹ the King has summoned you four persons ;¹⁰ be pleased to come along with me.” The four Darweshes began to look at one another,¹¹ and said to the mace-bearer :—“ Oh son ! we are kings of our own hearts, what have we to do with an earthly king ?” He said :—“ Men of God ! That does not matter, it would be better for you to come.”

In the meantime, the four remembered that what Maula¹² Murtaẓā¹³ had said, had now come to pass ; they were pleased, and accompanied the poursuivant. When they arrived in the palace (*Lit* : fort), and went into the presence of the King, the four beggars¹⁴ uttered a benediction, saying :—“ Son ! may it be well with thee.” The King went and took his seat in his private apartment, and called two or four of his confidential nobles, and said :—“ Summon the four beggars.”¹⁵ When they went there, he ordered them to seat themselves, and questioned them as to their circumstances, saying :—“ Where have you come from, and where do you intend going to ?¹⁶ Where is the abode of the spiritual guides ?” They said :—“ Oh King ! may your life and fortune increase. We are Fakirs, and for a long time we have been travelling and wandering about in this same manner, our house is on our backs. There is a proverb¹⁷ :—‘ The fakir’s house is where the evening finds him ;’ and to what length can we go in the recital of all that we have seen in this transitory¹⁸ world ?”

Āzād Bakht gave them much consolation¹⁹ and encouragement,²⁰

1 *Lit* : “ house of fortune.” 2 فخره “ splendid, ostentatious ;” from Arabic فخر “ to boast.”

3 “ Arriving, alighting ;” Active Participle of ورد “ to be present, appear.”

4 From چوب “ staff, stick,” and دار root of داشتن “ to have, hold.”

5 From بی “ without,” and نوا “ subsistence.”

6 حاجت “ want, need.”

7 دسا “ side, quarter.” دسا کرنا “ to travel.”

8 چپلا is a servant brought up in the house. It also means “ a pupil, disciple.”

9 A respectful term of address for a religious mendicant. 10 *Lit* : “ Your four forms.”

11 *Lit* : “ began to stare at one another amongst themselves.”

12 A title of ‘Alī, the son-in-law of the Prophet. He is supposed to succour travellers in distress.

13 مرتضی “ chosen, approved ;” from Arabic ارتضى “ to approve.”

14 A kind of wandering Muhammadan monk, who abandons family, friends, and possessions, and travels with shaven head and beard. 15 *Lit* : “ clothed in rags.”

16 Note the idiom کجاں کا ارادہ ہے “ where do you propose going to ?”

17 مثل “ proverb, parable ;” from Arabic مثل “ to compare, liken.” مثلاً “ for example.”

18 “ Transitory ;” from نا “ not,” پا “ foot,” and دار root of داشتن “ to have, hold.”

19 *Lit* : “ being diverted from the remembrance (of) ;” from Arabic سلو “ to become forgetful.” Hence “ consolation, solace.”

20 تشفی “ relief, consolation ;” from Arabic شفو “ to relieve.”

and having sent for food, he made¹ them breakfast in his presence. When they had finished,² he again said :—"Tell me the whole of your adventures without keeping anything back,³ and whatever I may be able to do to serve you, I will not fail⁴ (to do it)." The Fakirs answered :—"We have not the power to relate the various adventures which have befallen us, nor would it afford the King any gratification to listen to them, so be pleased to excuse⁵ us doing this." The King then smiled⁶ and said :—"Last night I was also present at that place where you were sitting on your bedding, and when each of you was relating his own adventures ; thus I have heard all the adventures of two Darweshes, and now I wish that the two who remain⁷ may also recount (their's). (I also wish that) you may remain at your ease with me for a few days, for 'the footstep of Darweshes averteth⁸ calamity.' " Directly they heard the King utter these words, they began to tremble with fear, and they hung their heads and remained silent, the power of speech⁹ was not left to them.

When Āzād Bakht saw that they were now beside themselves¹⁰ with fright, and so were unable to speak, he said :—"There can be no such person in this world, as one to whom some strange and wonderful adventure¹¹ or other has not befallen ; notwithstanding that I am a King, yet I also have seen such strange things, that I myself will first relate them. Do you listen at your ease." The Darweshes said :—"Oh King, peace be on you ! As your Honour's¹² favours shown to poor Fakirs, (as we are), is such, be pleased to say on."¹³ Āzād Bakht commenced (the recital of), his adventures, and said :—

"Oh Holy men ! Now listen to the adventures of the King,

"Listen to what I have seen and heard,

"I will tell it from beginning to end¹⁴ in the service of the Fakirs,

"Pay close attention to my adventures and listen."

When my father¹⁵ died,¹⁶ and I ascended this throne, I was in the very¹⁷ prime of my youth.¹⁸ The whole of this country of Rum¹⁹ was under my sway. It happened that one year a certain merchant came from the country of Badakhshān,²⁰ and brought with him a large quantity of merchandise. The reporters brought into my presence news that no such great merchant had come into the city up to that time ; I sent to summon him.

1 کړونا is the Double Causal of کړنا "to do." Causal کړونا.

2 "Free from care, &c." From Arabic فرغ "to be free from, unoccupied." Hence فارغ هونا "to have finished." 3 Lit : "without reduction or diminution."

4 From قصر "to be, or become short, to diminish." Means "failing, default."

5 معاف (mo'af) "forgiven." Passive Participle of Arabic عافى "to forgive, pardon."

6 "A smile ;" from Arabic بسم "to smile."

7 باقى "remaining ;" from Arabic بقي "to remain, last." 8 From رد which is from Arabic رد "to reject, repulse, avert," Persian Genitive ردا and بلا "calamity, evil."

9 گویائی "the act of speaking ;" from گو root of Persian گفتن "to speak."

10 "The senses." Plural of Arabic حس, which is from حسى "to feel."

11 "Events." Plural of وارد, which is from Arabic ورد "to be present, to appear."

12 لطف Arabic Plural of لطف (Inf) "kindness, favour." 13 Lit : "direction, instruction ;" from Arabic ارشى "to show a right course." ارشاد فرمانا here means "to relate."

14 Lit : "from end to end." سر means "extremity," and can be used for either "beginning," or "end." 15 Lit : "the point to which one turns in prayer." Respectful epithet for "father."

16 وفات "death ;" from Arabic وفا "keeping an engagement," which is from وفى "to perform a promise." 17 عين means lit : "eye, source, fount." As an Adjective "very, exact."

عين وقت "the precise moment, the nick of time."

18 "Youth, prime of manhood ;" from Arabic شب "to become a youth."

19 Used indifferently for Greece, the Turkish Empire, Roumelia, Asia Minor, and Rome.

20 A country to the north of Kabul, bordering on the River Oxus.

He came, bringing with him curiosities of every country, which were worthy of my inspection. In fact, all his wares appeared to me to be priceless; ¹ thus, there was a ruby ² in a casket, which was of exceedingly fine colour ³ and of good water, ⁴ perfect in shape ⁵ and size, ⁶ and it weighed ⁷ five Misqals. ⁸ Although I was a king, yet I had never seen such a gem, and had never heard of such an one from anybody. I approved of it, and bestowed many rewards and favours ⁹ on the merchant, and wrote and gave him a passport ¹⁰ of immunity from tolls, ¹¹ to the effect that throughout my whole dominions ¹² no one was to interfere ¹³ with him by demanding the payment of taxes, and that wherever he went, he should have every convenience, also that they should guard and escort him carefully, and look upon any hurt to him as hurt to themselves. That merchant attended in the presence when the Court was being held, and he was well acquainted with courtly etiquette, and his discourse ¹⁴ and agreeable conversation was worth listening to; and I was in the habit of sending for this ruby every day from the jewel safe, and used to look at it in open court.

One day, I was sitting holding a public audience, and the nobles and pillars of the State were standing in their respective places, and the ambassadors of the Kings of every country, who had come on congratulatory missions, were also all present. At that time, I sent for that ruby, according to my custom. ¹⁵ The keeper of the jewel room brought it, and I took it in my hand and began to praise it, and gave it to the ambassador of the Franks; on seeing it, he smiled and praised ¹⁷ it in a sycophantic ¹⁶ manner. In the very same way, it passed from hand to hand, and each of them took it and looked at it, and with one accord said :—"This has been obtained by the good fortune of the Point of Adoration of the Universe, otherwise, up to this time, such a priceless article ¹⁸ has never come into the hand of any king." At that time, my father's Minister, who was a wise man, and had been exalted to that same post (which he had held in my father's time), was standing beside the chair of his office of vazir; he made obeisance, and respectfully represented that he wished to make a petition, if his life should be granted to him.

I ordered him to speak. He said :—"Centre of Adoration of the Universe ! Your Majesty is an Emperor, and it is not consistent with kingly (dignity) to bestow so much praise on a stone. Although it is unique ²⁰ in colour, shape, and weight, ¹⁹ yet it is but a stone; ¹⁹ and, at this moment the envoys of all countries are present in the Court; when they

¹ From *بے* "without," and *بہا* "price." ² *لعل* "ruby." As an Adjective, (written *لال*) it means "red, ruby-coloured." ³ From *خوش* "beautiful, &c.," and *رنگ* "colour."

⁴ From *آب* "water," and *دار* root of Persian *داشتن* "to have."

⁵ *قد* Lit : "stature, figure."

⁶ *قامت* "shape, form, figure;" from Arabic *قام* "to stand."

⁷ *وزن* (*wazn*) "weight;" from Arabic *وزن* "to weigh." ⁸ *مئقال* is equal to $1\frac{2}{3}$ drachms. From Arabic *ثقل* "to be weighty." ⁹ *اکرام* Arabic Plural of *کرم* "kindness, favour."

¹⁰ Lit : "support;" from Arabic *سند* "to rest on, lean against." Here it means "credential, certificate."

¹¹ "Immunity from tolls;" from *راہدار* "one who has charge of the roads, and collects tolls."

¹² "Empire, dominions;" from *قلم* "pen," and *رو* root of Persian *رفتن* "to go."

As far as the king's signature reaches. ¹³ "Obstructing, hindering;" from Arabic *زاحم* "to press upon."

¹⁴ *تقریر* "speaking, discoursing;" from Arabic *قر* "to pour (words into another's ear)."

¹⁵ *معمول* "established, customary;" from Arabic *عمل* "to do, act."

¹⁶ From *زمانہ* "time," and *سازي* from *ساز* root of Persian *ساختن* "to make." Hence "time-serving, sycophancy."

¹⁷ Lit : "description, quality;" from Arabic *وصف* "to describe." Here it means "praise."

¹⁸ "Manner, kind, sort;" also "a valuable;" from Arabic *رقم* "to stamp, mark."

¹⁹ A play on words, *سنگ* meaning "weight," as well as "a stone."

²⁰ "Unique;" from Arabic *لا* "not," and *ثانی* "second;" from *ثنی* "to double."

return to their own respective cities, they will be sure to tell this story,¹ sa "What a strange king this is, who has got a ruby from somewhere, and has m a curiosity of it, that he sends for it every day, and he himself praises it and it to everyone." Then whatever king or rajah hears this circumstance, he wi ridicule of it in his Court. My Lord!² there is a humble⁴ merchant in Nais he has set⁷ twelve rubies,⁶ the weight of each of which is seven miškā collar, and has placed it round the neck of his dog." Directly I heard this, n was kindled,⁸ and being enraged, I said:—"Strike off the head of this Va

The executioners¹⁰ immediately seized his hands, and were about to t out. The ambassador of the King of the Franks came before me, and st the presence with his hands joined. I asked him, saying:—"What d want?" He made representation, saying:—"I am in hopes that I may acquainted with the Vazir's crime."¹² I said:—"What greater crime is th telling falsehoods, especially in the presence of kings?" He said:—"E hood¹³ has not been proved, perhaps that which he represents may be true not now right to execute an innocent man." I thus answered him, sa "One's reason can never admit that a merchant who wanders about unc hardship, for the sake of profit,¹⁴ from town to town, and from country to and collects (his money) kauṛī, by kauṛī, would mount in the collar of a do rubies, the weight of each of which is seven miškāls!" He said:—" nothing to be marvelled¹⁵ at (which comes) from the power of God. Pe may be¹⁶ so; such rareties frequently come into the possession of merch Fakirs, because both (these classes) go into every country, and bring back v they can pick up there. This will be for the good of the State, that if t is really guilty, an order for his imprisonment¹⁷ may be issued, for this reas ministers are (as it were) the understanding of kings, and such an action v unworthy¹⁹ of Emperors,¹⁸ that on such a pretext, when the truth or false what he says has not yet been proved, he should be put to death, and his service and loyalty be forgotten.

"Oh King, peace be on you! former sovereigns²⁰ have invented pr this very reason, that if a king or a chief should be

1 Lit: "transporting, carrying (from place to place);" from Arabic نقل "to t Hence "a narrative, report" 2 دکھانا "to show." (Also دکھانا Causal of دیکھنا "to

3 خداوند "possessor, owner, lord;" from خدا "master, &c." (Generally only used sense in compounds), and وند a suffix denoting possession.

4 Comparative and Superlative of Arabic دنی "low, base."

5 Naishāpūr was once the capital of Persia Khurāsān; is two stages from Mashad, th capital. 6 ہمارے here used in the same manner as ہمارے in "one man

note 17 on page 71. 7 "Erecting, setting up;" from Arabic نصب "to erect." 8 idiom مجھے غصہ چڑھ گیا "my wrath was kindled." 9 Lit: "strike the neck of the

10 جلد "executioner;" from Arabic جلد "to skin, flog," (which was a part of the exe duties in the old days). 11 کھرا misprint for کھڑا in the Urdu text.

12 نقیر misprint for نقیر "defect, failure;" from Arabic قصر "to shorten."

13 دروغ Persian for "a lie, falsehood." (Syn: جھوٹ).

14 "Gain, profit;" from Arabic نفع "to be useful, profitable."

15 تعجب (ta'ajjub) "wonder, astonishment;" from Arabic عجب "to wonder."

16 باشد Persian "it may be;" from the Verb بود "to be." 17 قید "impri Lit: "a fetter, shackle." 18 سلطان Arabic Plural of سلطان "emperor."

19 From بد "bad," and نما Active Participle of نمودن "to show." بدنا "unbecoming." 20 Lit: "possessor of the city." Hence "lord, sovereign." From city," and یار (= وار) a suffix denoting possession.

angry with anyone, he might make him a prisoner. In the course of a few days, his anger will evaporate, and the innocence of that person will become apparent, and the king will be saved¹ from shedding innocent blood, and to-morrow, in the day of resurrection, he will not be called to account² (for it).” However much I wished to confute³ (what he said), he spoke with so much reason, that he left me without an answer. I then said :—“ Well, I have agreed⁴ to what thou proposest, I abandon (my intention of) putting him to death, but he will remain incarcerated in prison ; if, in the space of a year, what he says is proved correct, that is that such rubies are actually in the dog’s collar, he will be liberated,⁵ and if not, he will be put to death with great torture.”⁶ I ordered them to take the minister off to the prison. On hearing this order, the ambassador kissed the ground of service, and made his bow.

When this news reached the house of the Vazir, a great wailing and lamentation arose, and it became a house of mourning. That Vazir had one daughter, about fourteen or fifteen years old, and very handsome and clever, and good at writing and reading.⁷ The Vazir was exceedingly fond of her, and held her very precious. Thus, he had caused a pleasure-house to be erected for her behind his public hall, and she had for her companions⁸ the daughters of the nobles, and for her service graceful female attendants, and she used to indulge in laughter and merriment, and play and romp⁹ with them.

It happened that on the day that I sent the Vazir to prison,¹⁰ that girl was sitting with her companions,¹¹ and was happily celebrating the marriage of her doll, and with small drums¹² and timbrels¹³ was preparing for the ceremony of the vigils;¹⁴ she had put on the frying pan, and was frying and making sweet cakes of wheat flour,¹⁵ and others of rice,¹⁶ when all of a sudden, her mother, crying and beating her breast, and with head uncovered and bare feet, came to her daughter’s house. She struck that girl a blow on the head with both her hands,¹⁷ and began to say :—“ Would that God had given me a blind son instead of thee, then my heart would be comforted (*lit*: my liver would be cooled), and thy father would have a person to help him.” The Vazir’s daughter¹⁸ asked her, saying :—“ Of what use would a blind son be to you ?¹⁹ Whatever a son could do, that can I do also.” Her mother replied :—“ Dust be upon thy head !²⁰ this calamity has befallen thy father, he has said some such thing in the presence of the King, that he has been incarcerated in prison.” She (the daughter) asked, saying :—“ What was it (he said) ? Let me also hear a little about it.” Then the wife of the Vazir said :—

1 محفوظ “protected, guarded.” Passive Participle of حفظ “to keep.” 2 مأخوذ “involved, implicated ;” Perfect Participle of أخذ “to take, &c.” 3 From Arabic قول “to say, speak.” (قول كونا) “to confute, &c.” 4 “Accepted ;” from Persian پذیرفتن “to accept.”

5 “Escape,” liberation ;” from Arabic نجا “to escape (from).” 6 “Punishment, torture ;” from Arabic عذب “to prevent, deter.” 7 نوشتن from Persian نوشت خواند “to write,” and خواندن “to read.” 8 مصاحبت “companionship ;” from صاحب “to associate (with).”

9 Lit: “jumping ;” from کودنا “to jump.” 10 محبوس “Confined.” Passive Participle of Arabic حبس “to confine.” Hence “a prisoner.” 11 محبوس خانه “a prison.” 12 جولي the same as جوري “partner, &c.” Used chiefly in Compounds as above. 13 هم جولي “a companion, playmate.” 14 “A small drum ;” from دھول “a drum.” 15 پکھاوج used indifferently for “a drum” or “a timbrel.” 16 رنجا is the ceremony observed by women at marriage, or on the ninth month after the birth of a child. From رت = رات “night,” and جاگنا “to be awake.” 17 With both hands ;” from دو “two,” and هاتھ “hand.”

18 “Vazir’s daughter.” 19 زادي from Persian زادن “to be born.” 20 Note the idiom کام آيا “of what use would it be to you ?” 21 Meaning “shame on you.”

"Perhaps this is what thy father said, that there is a certain merchant in Naishāpūr, who has stitched twelve priceless rubies on the collar of his dog. The King would not believe¹ him; he considered him to be a liar, and has made him a prisoner. If I had a son to-day, then he would make every possible endeavour,² and verify³ this fact, and he would side with⁴ his father, and having made a representation⁵ to the King, he would cause my husband⁶ to be released⁷ from prison."

The Vazir's daughter said:—"Dear mother! One cannot contend against fate;⁸ mankind must be patient under an unlooked-for calamity, and remain in hopes of the Divine favour; God is merciful, and he does not permit anyone's difficulties to be lasting,⁹ and it is not good to weep and lament. Let it not happen that our enemies should represent it to the King in a different light, or that slanderers should inform against us,¹⁰ which would make him still more angry. Rather, pray for the Asylum of the World; we are his hereditary servants, he is our master. As he has been angry, just so will he be kind." That girl exhorted her mother with so much good sense, that the latter somewhat regained her fortitude and composure; she then went to her own dwelling, and remained silent. When it was night, the Vazir's daughter called her nurse's husband,¹¹ and fell at his feet,¹² and entreating him very much, commenced to cry, and said:—"I have formed this resolve so that my mother's curse¹³ may not rest upon me, and that my father may obtain freedom; if thou wilt be my companion, I will go to Naishāpūr, and having seen that merchant, [on the neck of whose dog there are such rubies] I will do whatever I can,¹⁴ and release my father."

That man at first refused; at length after much argument and discussion,¹⁵ he consented. Then the Vazir's daughter said:—"Get ready the necessaries for the journey with the greatest secrecy,¹⁶ and buy goods for trading with, which will be worthy of the inspection of kings; and take with thee slaves, and servants, and attendants, as many as are necessary, but do not let this matter be disclosed¹⁷ to anyone." The nurse's husband consented, and busied himself with the preparations. When all the things had been got together,¹⁸ he loaded them on camels and mules, and set out, and the Vazir's daughter, having put on a man's dress, went along with him, and no one¹⁹ in the house had the least information (of her going). When morning came, gossip arose in the Vazir's house, because his daughter had disappeared,²⁰ it was not known what had happened to her.

1 "Belief, confidence." (Bawur). From the Persian.

2 "Endeavour, effort;" from Persian کوشیدن "to endeavour." 3 تحقیق "ascertaining, verifying;" from Arabic حق "to be just, right." 4 Lit. "higher, uppermost." As a noun, it means "being by the side (of)." آپرالا کرنا "to take the part (of), side (with)."

5 عرض معروض are both from the same root عرض "to present, offer." عرض معروض lit: "a presented petition." Hence "petition, representation."

6 خاوند contracted form of خداوند "lord, master."

7 "Release, liberation;" from Arabic خلاص "to become safe, or secure."

8 Note the idiom تقدیر سے لڑا نہیں جاتا "it is not possible to resist fate."

9 From اٹکنا "to be stopped, restrained, remain, stick."

10 "Tale-bearing, back-biting." چغلی کہنا "to inform (against)."

11 داڑا = دایا "a male nurse." The husband of a دائی. 12 Lit: "fell at his hands and feet."

13 طعنه "blame, reproach;" from Arabic طعن "to pierce with a spear."

14 From بننا "to be made, &c." بن کرنا "to be able to be performed, to succeed."

15 Lit: "talking and hearing."

16 Adverb repeated to make it intensive. "Very quietly."

17 From کھلنا lit: "to be opened." Here "to be revealed."

18 مہیا (muhaīyā) "arranged, got together." Passive Participle of Arabic هيا "to set or dispose in order."

19 The form کسی for کسی is now obsolete.

20 Active Participle of Arabic غاب "to be or become absent, hidden."

At last, for fear of scandal (*lit.*: disgrace), the mother concealed the fact of her daughter being lost, and there (on the way to Naishāpūr) the daughter assumed the name of 'the merchant's son.' Travelling along stage by stage,¹ she arrived at Naishāpūr. In a very cheerful mood, she went and alighted at the caravansary,² and unloaded all her baggage. She stayed there for the night, and in the morning went to the baths, and put on a fine³ robe, such as the inhabitants of Rum wear, and then went out for a promenade in the city. Proceeding along, when she arrived in the market place, she remained standing where the four roads⁴ meet, and her glance fell on a jeweller's shop, which was on one side, and in which was lying a great heap of jewels. Slaves in rich dresses were standing there with their hands respectfully folded; and there was a person who was the master, a man of about fifty years of age,⁵ and wearing a rich robe like those worn by wealthy people,⁶ and a short-sleeved⁷ jacket, and some respectable looking⁸ companions were sitting near him on chairs, and they remained conversing amongst themselves.

That Vazir's daughter [who had given herself out⁹ to be the merchant's son], was astonished on seeing him, and was delighted, thinking to herself:—"God grant that it may not be false!¹⁰ It is most probable¹¹ that this is that very merchant of whom my father made mention to the King. Great God! make his circumstances known to me." It happened that when she looked on one side, (she saw that) there was a shop there, in which two iron cages were suspended, and a man was shut up in each of them. Their appearance was like that of Majnun,¹² as they had only skin and bone¹³ left, and the hair of their heads and their nails had grown long; they were sitting with bowed heads, and two hideous armed¹⁴ Abyssinians were standing on each side of them. The merchant's son was astounded, and repeated the '*La hawl.*'¹⁵ When he looked in the other direction, he saw in a shop small carpets spread, and on them was an ivory¹⁶ stool, on which was a velvet cushion, and on it was lying a dog with a jewelled collar round its neck, and tied up with a golden chain. Two beardless and handsome slaves remained attending on it; one held a whisk of peacock's feathers¹⁷ with a jewelled handle,¹⁸ with which he was fanning it, and the other was wiping its mouth and paws with a handkerchief made of gold thread,¹⁹ which he had in his hand. When the merchant's son looked attentively (then he saw) that on the dog's collar, there were twelve rubies, as

¹ "A place for alighting, stage;" from Arabic نزل "to alight, descend."

² "کاروان" from کاروان "caravan," (perhaps from کار "business," and رواج from Persian رفتن "to go,") and سرا "house, inn." Hence our word "caravansary."

³ From پاک "clean," and یزۀ diminutive affix. پاکیزہ "pretty, nice."

⁴ From چو "four," (only used in compounds) and راہ "road."

⁵ Note the idiom برس پچاس ایک کی اسکی عمره "his age was about fifty years."

⁶ طالع مند *lit.*: "the prosperous;" from Arabic طالع "fortune, lot," (which is from طلع "to rise, appear,") and مند a suffix added to Substantives to form Adjectives denoting possession.

⁷ *Lit.*: "half sleeves;" from Persian نیم "half," and آستین "a sleeve."

⁸ با وضع "mannerly, polite, dignified;" from با "with," وضع "conduct, behaviour, &c." From Arabic وضع "to place, &c." ⁹ مشہور "proclaimed, given out;" from Arabic شهر "to make conspicuous, notorious."

¹⁰ Note the idiom خدا جھوٹہ نہ کرے "God grant it may not be false."

¹¹ "Very probable." Arabic Comparative and Superlative of غالب, which is from غلب "to overcome."

¹² *Vide* note 11 on page 28.

¹³ استخوان (ustukhwan) the Persian for "bone."

¹⁴ "Armed." Passive Participle of Arabic مسلح "to arm (a person)."

¹⁵ *Vide* note 2 on page 59.

¹⁶ "Ivory;" from ہاتھی "elephant," and دانت "tooth."

¹⁷ From مور "peacock."

A fan or whisk, made of peacock's feathers, and چہل probably from چہلنا "to fan."

¹⁸ دستہ "a handle;" from دست "hand."

¹⁹ From تار "thread, wire," and Persian کشیدن "to draw." *lit.*: "wire-drawing." A kind of needlework with gold or silver thread.

he had heard. He returned thanks¹ to God, and began to reflect as to how he could take these rubies to the King, and having shown them to him, obtain the release of his father. He indeed was in this state of perplexity, and all the people² in the market and the roads, were bewildered on seeing his comeliness and beauty, and remained dumbfounded. All the people were talking thus amongst themselves, saying :—"Our sight, up to to-day has never fallen on a man of such form and beauty."³ That merchant also observed him, and sent a slave to go and entreat that merchant's son to come to him.

That slave came and brought the merchant's message,⁴ saying :—"If you will be pleased to be so kind, then my master is very desirous of (seeing) your Honour, be pleased to come and meet⁵ him." This was the very thing which the merchant's son desired; he said :—"Why certainly."⁶ Immediately he approached the merchant, and the gaze of the latter fell on him, a dart⁷ of love pierced his breast; he rose to his full length⁸ to do him honour,⁹ but his senses were bewildered. The merchant's son perceived that he (the Khoja) had now walked into¹¹ the snare.¹⁰ They mutually embraced.¹² The merchant kissed the forehead¹³ of the merchant's son, and made him sit down beside him, and with much blandishment,¹⁴ questioned him, saying :—"Make me acquainted with your name and lineage,¹⁵ and (tell me) from whence you have come, and where you purpose going to." The merchant's son said :—"Rum is the native country of this least (of your servants), and Stamboul is from of old the birth-place¹⁶ of my family; my father is a merchant. Now on account of his old age, he has not the strength to travel about, for this reason he has allowed me to go, so that I may learn the business of trading. I have never placed foot outside my home until now, this is the first journey that I have undertaken;¹⁷ I had not sufficient courage to travel by sea, and so resolved to come by land. But, in this country of Persia, such is the fame¹⁸ of your Honour's good qualities¹⁹ and virtues, that I have come thus far solely²⁰ with the desire of meeting you. At length, by the Divine favour, I have been honoured in your noble service, and have found (your virtues) more (even than I had expected), and the desire of my heart has been fulfilled. May God keep you in safety, I will now resume my journey from hence."

Immediately on hearing this, the merchant's understanding and senses forsook him completely; he said :—"Oh son! do not let me hear of such a thing, be kind enough to stay for a few days in my poor abode. Well! at least let me know where

1 "Thanks, gratitude;" from Arabic شكر "to thank." 2 Lit: "the creation, world;" from Arabic خلق "to create." Hence "people, populace." 3 Lit: "image, the like (of), portrait." (As an Adjective="like, resembling;" from Arabic شبه "to make like." 4 پیام contracted from پیغام "a message." 5 ملاقات "meeting, encountering;" from Arabic لاقى "to meet." 6 Lit: "what is the difficulty?" From Arabic ضایق "to straiten, to treat with harshness." 7 برجهی "a dart." Diminutive of برجها "a spear." 8 تعظیم "honouring, &c." From Arabic عظم "to be great." 9 Lit: "stature, (straight as a) cyprus tree." 10 دام Persian "net, snare." 11 Meaning that he had taken a great fancy to him. 12 From بگل "armpit," and گیر root of Persian گرفتن "to seize, take." 13 "Forehead;" from پیش "front, fore part." 14 "Flattery, adulation, blandishment;" from Arabic ملق "to flatter." 15 نسب "lineage, race;" from Arabic نسب "to mention the lineage (of)." 16 From Persian زاد بوم "to be born," and بوم "land, country." 17 From Persian در "in," and پیش "before." 18 درپیش هونا "to happen, occur, be incumbent on." 19 خلق Arabic Plural of خلق "virtue, morals, &c." 19 Lit: "noise, clamour, agitation;" from Persian شوریدن "to be disturbed." 20 Lit: "pure." As an Adverb "purely." Hence "merely, only;" from Arabic محض "to possess pure milk, or milk unmixed with water."

your goods and servants are." The merchant's son said:—"The inn is the house of this traveller, I left them there and came to your Honour." The merchant said:—"It is not fitting that you should remain in a tavern,¹ I am trusted² in this city, and bear a high name; send for them quickly, I will empty³ a house for the reception of your goods, and will inspect whatever you have brought, and will so arrange that you will obtain a good profit in this very place. You will also be happy, and will be saved the fatigues and bother of a journey, and you will also lay me under an obligation⁴ by staying a few days with me." The merchant's son pretended to make⁵ excuses, but the merchant would not accept them, and gave his manager⁶ orders, saying:—"Quickly cause porters to be sent, and having caused this (gentleman's) goods to be brought from the inn, make them put them in a certain building."

The merchant's son sent a negro⁷ slave with them, ordering him to load all the goods and effects⁸ and bring them, and he himself remained sitting with the merchant till the evening. When the market⁹ time was over, and the shop was shut,¹⁰ the merchant went to his house. Then one of the two¹¹ slaves took the dog under his arm, and the other took up the chair and carpet, whilst the two Abyssinian slaves placed those cages on the heads of labourers,¹² and they themselves accompanied them, fully armed.¹³ The merchant, taking the hand of the merchant's son in his, and conversing with him, came to his house.

The merchant's son perceived that it was a magnificent house, worthy of kings or nobles. A white drugget¹⁴ was spread on the edge¹⁵ of a rivulet, and in front of a couch, the requisites for the entertainment were spread out. They also arranged the dog's bench¹⁶ in the same place, and the merchant took the merchant's son with him and sat down. He unceremoniously proffered him wine, and they both began to drink. When they were merry, the merchant called for food; the table cloth was spread, and all the dainties of the world set out. First they brought food in a shallow brass pan,¹⁷ which was covered with a golden cover, and took it for the dog, and they spread out a gold wrought¹⁸ table-cloth and placed it before him. The dog jumped down from the bench and eat as much as he wanted to, and drank water from a golden bowl, and then he again went and lay on his chair. The slaves cleaned his mouth and paws with a handkerchief, and then they

1 From بهتیار "innkeeper," and خانه "house." Used contemptuously for "a tavern, public house." 2 "Confidence, trust;" from Arabic عبر "to try, to examine." 3 خالی misprint for خالی "empty," in the Urdu text. 4 "Benefit, favour;" from Arabic حسن "to be or become good." 5 إحسان مند کرنا "To lay under an obligation." 6 Lit: "from the surface of his heart."

6 گماشته lit: "deputed, commissioned." Hence "an agent;" from Persian گماشتن "to commission, entrust (to another)."

7 زنگ lit: "blackness, darkness." Hence "rust, canker." The country of Ethiopia, also Zanzibar. 8 "Goods, merchandise;" from Arabic متع "to advance;" also "to enjoy."

9 گذری means a market held on the roadside. From گذر "a path or way." Root of Persian گذشتن "to pass." 10 Lit: "to increase." Causal of بڑھنا "to be increased." This Verb is used idiomatically for "closing a shop," "removing the table-cloth," and extinguishing a lamp."

11 Note the idiom "one of" ایک دونوں میں سے ایک lit: "from in the two, one."

12 مزدور "a labourer;" from مزد Persian "salary, wages."

13 Vide note 6 on page 47. 14 لب lit: "lip." لبالب means "brimful." لبلبی "trigger."

15 Lit: "moonlight." A white drugget, such as is used for dancing on.

16 "Bench, seat." From صندل or ساندل (Eng: "sandal") "shoe, &c." صندلی So called because nobles in the old days used to place their shoes on a bench in the ante-chamber, before going into the King's presence. 17 لنگری is a shallow pan made of copper or brass.

18 From Persian زر "gold," and بافتن "to weave."

carried that pan and bowl to the cages, and having asked the merchant for the keys, they undid the locks of the cages.

Having taken those two men out and beaten them with clubs, they made them eat ¹ the leavings of the dog, and made them drink ¹ the same water; they then replaced the padlocks, and gave the keys into the custody of the merchant. When all this was finished, the merchant himself began to eat. The merchant's son did not approve of this action, and, being disgusted, ² he did not put his hand to the food, ³ and however much the merchant entreated him, he steadily refused (to eat.) Then the merchant asked him the cause of this, saying:—"Why do you not eat?" The merchant's son said:—"This act of yours appears to me to be very unbecoming, ⁴ for this reason that man is the most noble ⁵ of created beings, ⁶ and the dog is unclean by nature; ⁷ then in what religion or creed ⁸ is it lawful to feed two of God's servants on the leavings of a dog? Do you not consider that this alone is sufficient good fortune, ⁹ for you that they are in your custody? Otherwise you and they are equal. I now have a suspicion that you are not a Musalman. How do I know who you are that worship a dog? Until this suspicion ¹⁰ is removed from my mind, it is loathsome ¹¹ to me to eat your food."

The merchant said:—"Oh son! I understand all that you say, and for this very reason I bear a bad name, for the people of this city have given me the name of 'the dog-worshipping' ¹² merchant.' They call after me in this same manner, and they have made me notorious. But may the curse ¹³ of God alight on infidels ¹⁴ and polytheists." ¹⁵ He repeated the (Muhammadan) confessions of faith, and satisfied the mind of the merchant's son. Then the latter questioned him, saying:—"If you are a Musalman in your heart, then what is the reason of this? that by performing such an act, you have made a bad name for yourself." The merchant said:—"Oh son! My name is defamed, and I pay double taxes in this city, so that this secret should not be disclosed to anyone. This is such a strange history, that nothing would be gained by anyone who should hear it, save only sorrow and indignation. Do thou also excuse me, because I have neither the strength to relate it, nor will there remain to thee the power to listen to it." The merchant's son reflected in his heart that he had his own business to mind, ¹⁷ and that there was no necessity to continue to press ¹⁸ him unfairly. He said:—"Well? if it is not fit to tell, be pleased not to relate it." He (then) put his hand to his food, and taking up a morsel, ¹⁹

¹ کھانا and پانا Causals of کھانا and پینا respectively. ² Note that قالا means "a padlock," and تالي "a key." ³ Note the idiom گھن کھانا lit: "to eat disgust." ⁴ Lit: "he did not put his hand in the food." It is hardly necessary to remark that Orientals do not use knives and forks.

⁵ بدنيا Vide note 19 on page 89. ⁶ Arabic Comparative and Superlative of شريف "noble," which is from شرف "to be eminent, high." ⁷ "Created beings." Plural of مخلوق "created." Passive Participle of خلق "to create." ⁸ نجس from نجس "to be dirty." عین means "the nature or essence of a thing." Hence نجس العین "naturally unclean." ⁹ ملت "faith, creed;" from Arabic مل "to turn, convert." ¹⁰ غنیمت lit: "spoil, booty;" from Arabic غنم "to take as spoil." Hence "good fortune, blessing." غنیمت چاننا "to count as good fortune." ¹¹ "Hated, &c." Passive Participle of Arabic كره "to hate, detest."

¹² "Doubt." (Syn: شک). From Arabic شبه "to render confused or dubious."

¹³ From سگ Persian "dog," and پرستیدن root of پرست "to worship." ¹⁴ لعنت Persian "curse," from Arabic لعن "to curse." ¹⁵ From Arabic کفر "to be unbelieving."

¹⁶ مشرک (mushrik) from Arabic اشرك "to make (one) a co-partner with." One who attributes to God a co-partner, or co-partners. Hence "disbeliever, polytheist." ¹⁷ Lit: "to me there is business with my own business." ¹⁸ مجوز (mujawwiz) Active Participle of جاز "to cause to pass or be current." Hence "proving to be useful." It is here incorrectly used to signify "urging, pressing." ¹⁹ "A morsel;" from Arabic نال "to get, &c."

he commenced to eat. The merchant's son lived with the merchant for two months, (and behaved) with such wisdom and discretion, that it did not for a moment occur to anyone that this was a woman, all thought that she was really a man; and the merchant's affection for her increased so much every day, that he could not let her out of his sight for a single instant.

One day, in the midst of a convivial¹ party,² the merchant's son began to weep. Immediately on seeing this, the merchant comforted him, and began to wipe his tears away with his handkerchief, and asked him the reason of his lamenting.³ The merchant's son said:—"Oh father! what shall I say? Would to God that I had never been admitted into your service, and that you had never shown me the kindness⁴ which you have done. Two difficulties⁵ now present themselves before me, my heart neither desires to be separated from your service, nor is the contingency⁶ of my remaining here possible. It is now necessary that I should depart, but there appears to me to be no hope of being able to exist separated from your Honour."

On hearing this, the merchant involuntarily began to cry so bitterly, that he was stopped by hiccoughs, and he said:—"Oh light of my eyes! have you so quickly become tired⁷ of this old servant of yours, that you go away leaving him so afflicted?⁸ Banish the idea of going from your heart, stay here as long as I am alive, I will not survive for a moment apart from you, I shall die before my time.⁹ Besides, the climate¹¹ & ¹² of this country of Persia¹⁰ is very good, and suitable (to you); this will be the best thing, that you should send a trustworthy man and summon your parents¹³ here and (bring) your goods, and I will supply whatever carriage and equipage¹⁴ is necessary.¹⁵ When your parents and your family have all arrived, carry on your trading business at your ease. I also, during my life, have suffered many reverses of fortune (*lit.*: of the times), and have wandered from country to country. I am now an old man, and have no son,¹⁶ and I look upon you as dearer than my own son, and I appoint you my heir¹⁷ and manager with full powers.¹⁸ Do you also exercise wisdom and care in (the management of) my business (*lit.*: workshop). As long as I am alive, give me a scrap to eat with your own hand, and when I die, be pleased to bury¹⁹ me, and take possession of all my goods and property."

1 نوشیدن "to drink," from Persian می "wine," and می نوشی "carousal, conviviality;"

2 "Companionship, society;" from Arabic صحب "to associate with."

3 گریه "Weeping, lamentation;" from Persian گریستن "to weep, lament."

4 "Kindness, compassion;" from Arabic شفق "to be compassionate."

5 مشکل "difficulty;" from Arabic اشكل "to be or become dubious."

6 "Contingency, coincidence;" from Arabic وفق "to occur." اتفاقاً "by accident."

7 Lit: "Full, satiated." دلگیر *lit.*: means "heart-captivating;" from Persian دل

"heart," and گیر root of گرفتن "to seize." Also means, as above, "heart-stricken, afflicted."

9 Lit: "I shall die without death."

10 فارس Persian. Also called in Arabic عجم (*lit.*: "foreigner.") 11 Lit: "water and air."

12 هوا "air, wind, atmosphere." 13 Arabic Dual Number. Pronounced "wālidain."

14 سوارى is carriage for persons. باربردارى carriage for goods.

15 Lit: "in use;" from Persian در "in," and کار "use, &c." Hence "required."

16 Note the idiom فرزند نهین رکھتا "I have no son."

17 Lit: "successor by virtue of a covenant." Hence "heir." From ولي "master, &c," and عهد "covenant, agreement."

18 "Chosen, invested with power, &c." From Arabic اختار "to choose." Hence "agent, representative." 19 دابنا *lit.*: "to press down." This Verb is here used as an intensive.

Then the merchant's son replied :—"Indeed your Honour has shown more sympathy¹ and consideration² to me than (even) a father (could have done), and my parents have been forgotten by me; but the father of this criminal one³ has given him a year's leave, and if I should delay (in returning), then he, in his old age, will weep himself to death. Now the pleasing⁴ of a father⁵ is (a means of obtaining) the favour of God, and if he (my father) should be displeased with me, then I am afraid lest he should curse⁶ me, so that I should remain excluded from God's mercy in both worlds.

"Now this is the very kindness that your Honour (can show me); that is to say, that you will be pleased to order this slave to fulfil his father's injunction, and discharge the duties due to his progenitor, and as long as there is breath in my body,⁷ it will be incumbent on me⁸ to render my thanks for your Honour's kindness. If I do go to my own country, I shall still remember you every moment with my heart and soul. God is the Causer of causes,⁹ perhaps some contingency may again arise, so that I shall obtain (the pleasure of) kissing your feet. In short, the merchant's son spoke to the Khojah in such an insinuating and wheedling manner,¹⁰ that that poor man, being without resource, began to be convinced.¹¹ Inasmuch as¹² he was charmed and fascinated with him, he began to say :—"Well, if you will not stay, then I myself will come with you. I look upon thee even as my life, thus, when life has gone, what is the use of one's empty body? If this is the only thing that will please thee, then go, and take me also with thee." After saying this to the merchant's son, he began also to make his own preparations for the journey, and gave his agents orders to quickly busy themselves with the (arrangements for) transport.

When the news of the merchant's going was spread abroad, the merchants of that place having heard it, all made preparation¹³ for the journey. The dog-worshipping merchant,¹⁴ taking untold¹⁵ treasure and jewellery, and servants and slaves without number,¹⁶ and rarities and goods worthy of a king, in great quantities, caused tents and 'qanats,'¹⁷ and 'bechaubas,'¹⁸ and royal pavilions, and 'rowties'¹⁹ to be pitched outside the city, and took up his abode in them. As many merchants²⁰ as there were, each brought goods for trading according to his own capital, and accompanied him; (in fact) of itself an army was formed.

One day, having turned their backs on the spirit who presides over periods of good and bad fortune,²¹ they marched from there. Having loaded thousands of camels with sacks of goods, and mules with boxes of specie and jewels, five hundred slaves from the plains of Qibchāq, and

¹ غم خوارى from غم "grief," and Persian خواردن "to eat." Hence "sympathy."

² خاطر داری from خاطر "mind, &c.," and دار root of Persian داشتن "to have." Hence "favour."

³ "Rebel, criminal;" from Arabic عصى "to disobey." ⁴ "Satisfaction;" from رضا "approved, &c.," which is from Arabic رضا "to be pleased," and suffix مند denoting "possession, &c."

⁵ پدر is the Persian for "father." ⁶ بد دعا (or بددعا) "malediction;" from دعا "blessing," from Arabic دعا "to pray," and بد "bad, evil." ⁷ Lit: "as long as there is breath in my life."

⁸ "Is on my neck." ⁹ مسبب (musabbib) "Causer;" from Arabic سبب "to appoint a means or cause." Plural of سبب "cause." ¹⁰ Lit: "such and such words, having mixed them with salt and pepper."

¹¹ Lit: "began to lick his lips."

¹² از بسکه "inasmuch;" from Persian از "from," بس "enough," and که "that."

¹³ تهیه "should be spelt تهيّا (tahiyā) "preparation, provision." From Arabic هيا "to be prepared." ¹⁴ has been incorrectly inserted in Urdu text after پرست. ¹⁵ "Countless;" from بے "without," and شمار root of Persian شمردن "to count."

¹⁶ انگنت (syn: of شمار) "countless;" from ان negative prefix, and گنا "to count." ¹⁷ قنات "a screen, the wall of a tent." Anglo-Indian "Connaught."

¹⁸ A small tent without poles ("Bechauba"). From بے "without," and چوب "a stick, pole." ¹⁹ کنڈلا A kind of tent. The same as a راوتی "Rowtie." ²⁰ تجار (tujjār) Arabic Plural of تاجر "a merchant."

²¹ جوگنی A spirit ruling periods of good and bad luck.

Ethiopia, and Rum, armed and skilled swordsmen,¹ mounted on Arabian,² Turkish, and Iraqi horses, preceded (the caravan). Last of all the Khojah and the merchant's son set out, wearing rich robes, and borne in litters,³ and a chair was fastened on a Bagdad camel, and that dog was lying on the cushion, which was placed on it, and the cages of those two prisoners were suspended on a camel.⁴ At whatever halting place they arrived, all the merchants came and attended the Khojah's levée,⁵ and they used to eat their food and drink wine at his table (*lit*: on his table cloth). The latter, in the joy of being with the merchant's son, was giving thanks to God, and proceeding on, march by march.⁶ They at last arrived safe and sound in the vicinity of Constantinople, and halted outside the city. The merchant's son said:—"Oh father! if you will be pleased to give me leave, I will go and see my parents, and will make a building empty for your Honour; be pleased to enter the city whenever your noble⁷ mind may be inclined to do so."

The merchant said:—"I indeed have come here for your sake, well, go quickly and meet⁸ (them), and come back to me, and give me a place near yourself at which to alight." The merchant's son, after taking his leave, came to his house; all the people of the Vazir's household were astonished, (saying):—"Who is this man who has passed in?" The merchant's son [that is to say, the daughter of the Vazir], went and fell at her mother's feet, and weeping, said:—"I am your daughter."⁹ Immediately on hearing this, the Vazir's lady began to abuse her, saying:—"Oh wanton one! thou hast turned out to be very depraved,¹⁰ thou hast dishonoured thyself,¹¹ and disgraced¹² thy family. Having wept and mourned thee as dead,¹³ we were resigned, and had completely washed our hands of thee.¹⁴ Go, get away from here!"

Then the Vazir's daughter took her turban off her head, and threw it down and said:—"Oh dear mother! I have not been in a bad place, and have done no wrong; I have undertaken all this trouble in accordance with what you said, for the sake of getting my father released from prison. Praise be to God!¹⁵ that through the blessing of your prayers, and the favour of the Almighty, I have come, after bringing the business to a conclusion; for I have brought from Naishāpūr that merchant, together with the dog, [on whose neck those twelve rubies are] with me, neither have I dealt dishonestly¹⁷ with that which you entrusted to me.¹⁴

¹ *Lit*: "masters of the sword." ² تازی and عربي both mean "Arab" (*al-j.*). The former word is however used by Persians only. They call Arabic تازی زبان.

³ سکهپال a kind of palanquin or easy chair. From سکه "ease, comfort;" and پال "a tent, &c." ⁴ شتر is the Persian for "camel." (Hindustani اونٹ).

⁵ *Lit*: "place of audience;" from بار (*lit*: "time, occasion"). In Persian "levée, audience," and گاه a suffix denoting "place." ⁶ *Lit*: "march upon march."

⁷ سامی "exalted, high;" from سما "to be high, &c."

⁸ From جلتا (= جلتا) "to meet, &c." Commonly used in connection with ملنا.

⁹ جانی "daughter;" Feminine of جایا "son." (*Lit*: "born"). From جننا "to be born."

¹⁰ شنا also spelt شنه "wicked, depraved."

¹¹ *Lit*: "thou hast made thine own face black."

¹² رسوا "dishonoured, &c." Contracted from Persian روسیلا which is from رو "face," and سیلا "black." ¹³ *Lit*: "we have wept and mourned for thy life." پیگنا *lit*: "to beat (the breast)." Hence "to mourn."

¹⁴ The same as the English idiom. پیگنا is here used as an Intensive. ¹⁵ دفع "pushing, repelling;" from Arabic دفع "to push, &c." Here دفع هو means "be repelled;" Hence "Be off! Away!"

¹⁶ Arabic "Praise be to God." حمد "praise." ¹⁷ مانت *lit*: "safety, freedom." Also, as above, "a thing committed to the trust of a person." She means her honour.

¹⁸ خیانت "unfaithfulness, breach of trust;" from Arabic خان "to be unfaithful, &c."

I assumed a man's¹ dress² for the journey. Now one day's work remains to be done; after doing it, I will cause my father to be released from prison, and will come home; if you will permit me, I will again go and remain out one day, and will again return in your service." When the mother was quite convinced that her daughter had performed a man's work, and had preserved herself in every way safe and sound, she prostrated herself³ at the threshold of God, and being pleased, she strained her daughter to her breast, and kissed her face; she took her calamities upon her⁴ and blessed her, and gave her leave to go, saying:—"Do whatever seemest to thee to be right,⁵ my mind is at ease."

The Vazir's daughter, having again disguised herself as the merchant's son, returned to the dog-worshipping merchant. There, inasmuch as separation from her was very irksome⁶ to the merchant, he had been compelled to come on in despite of himself. It happened that, in the vicinity of the city, the merchant's son was coming from this direction, and the merchant was approaching from the opposite quarter, and they met in the road. Immediately the Khojah saw him, he said:—"Oh son! where did you go to, having left me, an old man, all alone?" The merchant's son said:—"Having received permission⁷ from your Honour, I went to my house, and at length the earnest wish of serving⁸ you would not permit me to remain there, and I have come and presented myself." Seeing a shady⁹ garden on the banks of the river near the gate of the city, they pitched¹⁰ camp, and alighted in that very place. The merchant, and the merchant's son, sat down together, and they began to drink wine and eat roasted meat.¹¹ When the time of the evening prayer¹² arrived, they came out of the tent to look at the sights and enjoy themselves, and seated themselves on benches. It happened that a royal huntsman¹³ came out in that direction; on seeing their escort and demeanour,¹⁴ he remained astonished, and said to himself:—"Perhaps (this is) the ambassador of some king (who) has come." He stood gazing at the sight.

A messenger of the merchant's called him forward, and asked him, saying:—"Who art thou?" He said:—"I am the King's head¹⁵ gamekeeper." The messenger related his circumstances to the merchant. The merchant said to a negro slave:—"Go and tell the falconer¹⁶ that we are travellers, and if he wishes, to come and sit down, the coffee and pipe¹⁷ are ready." When the head gamekeeper heard the name of the merchant, he was still more astonished, and came with the slave and joined the Khojah's party, and saw their furniture,¹⁸ and magnificence and splendour, and the slaves and troops. He saluted the merchant and the merchant's son, and seeing the place of honour¹⁹

¹ مردانه "man-liko;" from Persian مرد "a man."

"dress, disguise." ³ Lit: "rubbed her nose."

onself." A form of blessing used only by females.

to be similar, like." Hence "expedient, adapted (to)."

or pass through, or along." ⁸ Lit: "assiduity." Hence "waiting (on), &c." From Arabic لازم

"to be assiduons." ⁹ "Shady;" from سایه "shade," and دار root of داشتن "to have."

¹⁰ ایستاده کرنا "to erect, set up;" from ایستاده Perfect Participle of Persian ایستادن "to erect."

¹¹ کباب small pieces of meat roasted on a skewer.

afternoon between 4-30 P.M., and sunset. Hence "the evening prayer." ¹³ "A game-keeper,

hunter." It also means the Vanguard of an army.

¹⁴ Lit: "their sitting and rising."

¹⁵ میر contracted form of امیر "head, chief."

¹⁶ بازدار "a falconer;" from Persian باز (شاهین) "a hawk, female falcon," and دار root of داشتن "to keep." (A male falcon is called شاهین.)

¹⁷ A pipe for smoking through water. A kind of 'huqqah.'

¹⁸ Arabic Plural of لازم "necessary."

¹⁹ "Rank, dignity." Arabic Plural مراتب.

which was accorded to the dog, his senses forsook him, and he remained like one struck dumb. The merchant made him sit down, and entertained¹ him with coffee. The huntsman asked the name and designation of the merchant. When he asked for permission to go, the merchant gave him several pieces of cloth,² and some curiosities, and dismissed him. In the morning, when he was present at the King's Court, he began to speak of the merchant to the courtiers. Gradually³ news of him reached me (King Āzād Bakht), I summoned⁴ the head 'shikari' before me, and questioned him as to the circumstances of the merchant.

He represented all that he had seen. On hearing of the exalted treatment⁵ of the dog, and of the two men being imprisoned in a cage, anger possessed me. I said:—"That reprobate⁶ merchant is worthy of being put to death."⁷ I accordingly ordered the executioners⁸ to go quickly and cut off the head of that impious one and to bring it. It happened⁹ that that same Frankish ambassador was present at the Court; he smiled. This made me still more enraged, and I said:—"Oh disrespectful one! It is beyond the bounds of respect to laugh¹⁰ without cause in the presence of kings; it is better to cry than to laugh in the wrong place." He made respectful representation, saying:—"Asylum of the World! Several things occurred to my mind, which is the reason that your devoted servant smiled."¹¹ In the first place, the Vazir is truthful, and he will now obtain release from prison; secondly, the King is saved from shedding the innocent blood of that Vazir; and thirdly the Point of Adoration of the World has, without any reason, and without (his having committed any) crime, given orders for the execution of that merchant. I was astonished at these actions, that without investigation,¹² on the word of a blockhead,¹³ your Majesty is sitting there ordering every one to be put to death. God knows what is the real truth¹⁴ of the circumstances of that merchant. Be pleased to summon him into your presence, and to question him as to his affairs.¹⁵ If he is found guilty, then you are master, be pleased to treat him as you may consider fit."

When the ambassador exhorted me in this manner, the memory of what the Vazir had said came to me; I said:—"Quickly bring the merchant, together with his son, and that dog, and the cages."¹⁶ I made the cuirassiers¹⁷ run to summon him. In a few minutes they brought them all into the presence, and I called them before me. First came the merchant and his son,¹⁸ both of whom were wearing rich dresses. On seeing the beauty of the merchant's son, all, both low and high,¹⁹ were confounded and startled. The merchant's son came, bearing a tray filled with jewels, [the radiance of each of which

1 "Feast, entertainment;" from Arabic فاك "to become the guest of." 2 تھان is cloth, silk, &c., in the piece; generally about 40 yards. 3 رفتہ رفتہ lit: "going on, in process of time."

Perfect Participle of Persian رفتن "to go." 4 "Search, quest;" from Arabic طلب "to seek, desire." 5 تجمل "dignity, pomp;" from Arabic جمل "to be beautiful." 6 "Reprobate, outcast."

Passive Participle of Arabic رد "to reject." 7 واجب "necessary;" from Arabic واجب "to be necessary." Hence "proper, worthy." واجب القتل "worthy of being put to death."

8 نسقچی lit: "an arranger." From Arabic نسق "to put in order." It also means "executioner," as above. 9 "By chance, it happened." From قضا "decree, fate," and کار "business, &c."

10 Lit: "to open (or show) one's teeth." 11 متبسم (mutabassim) "smiling." Active Participle of Arabic تبسم "to smile." 12 تحقیق "investigation, ascertaining (the truth);" from Arabic حق "to be just or right." 13 "Blockhead;" from بے "without," and وقوف "sense, knowledge."

14 From فی "in," ال "the," and حقیقت "truth, reality." The latter word is from the same root as حق. Vide note 12 above. 15 "Events." Arabic Plural of وارد from ورد "to be present, appear." This word is used in Urdu as a Singular Noun.

16 قفس (qufas) "cages." Arabic Plural of قفس (qafas) "a cage," but not as a rule used in Urdu. 17 قورچی "keeper of the armoury, cuirassier." From قور "armour." 18 پسر is the Persian for "a son."

19 Is the Arabic Comparative and Superlative of عالی "high."

illuminated the whole apartment] and he made a propitiatory offering of it before my throne; he made a respectful bow, and remained standing, and the merchant also kissed the ground, and began to utter a benediction; his manner of speaking was such, that you would say it was the nightingale of a thousand songs.¹ His capability pleased me much, but I said to him with a face of displeasure:²—"Oh devil in human shape! What is this net which thou hast spread, and what well which thou hast dug in thine own road? What is thy religion, and what law is this? Of what prophet³ is this the creed? If thou art an infidel, even then what sort of a belief is this? And what is thy name, that thou performest such an act?"

He said:—"May the life and prosperity of the Point of Adoration of the world continue increasing; the religion of thy slave is this, that God is one,⁴ and that He has no partner, and I recite the creed of Muhammad Mustafa⁵ [may God bless⁶ and preserve him and his descendants]⁷ and after him, I consider the twelve Imams⁸ to be my spiritual guides;⁹ and this is my custom, to repeat my prayers at the five (appointed) times, and to observe the fast¹⁰ of Ramazan;¹¹ and I have also returned after performing the pilgrimage to Mecca,¹² and I give a fifth¹³ of my property, and the alms¹⁴ (in accordance with the rules laid down in the Qoran), and I am called a Musalman. But (concerning) all these faults, which apparently abound in me, and by reason of which your Majesty has been displeased, and I remain in evil repute amongst all the creatures of God; there is a reason for this, which I am unable to disclose. Although I am known as 'the dog-worshipper,' and (have to) pay double¹⁵ taxes, I have consented to all this, but I have not told the secret of my heart to anyone." My anger increased on hearing this pretence, and I said:—"Dost thou try to inveigle me with words? I am not the person to listen to thee, until thou shalt offer a reasonable argument¹⁶ (in favour) of this thy apostasy,¹⁷ which may be convincing to my mind. In that case thou shalt escape with thy life, otherwise in retribution¹⁸ for it, I will cause thy belly to be ripped open, that it may be an example to all, so that none may a second time transgress the religion of Muhammad."

The merchant said:—"Oh King! refrain from (shedding) the blood of me, an unfortunate one, and confiscate¹⁹ and take as much property as I possess, which is beyond all compute and reckoning, and having made myself and my son a votive offering for your throne, allow us to go, and grant us our lives." I smiled and said:—"Oh fool, dost thou seek to bribe²⁰ me

1 داستان *lit* : "story, fable." Here it means "song, note." 2 "Rebuke, reproach;" from Arabic عاتب "to reprove." 3 پیغمبر "messenger, prophet;" from پیغام "a message," and بر Active Participle of بردن "to take, carry." 4 "One, individual." Active Participle of Arabic وحده "to be single, alone." 5 صلی (sallā) 3rd Person Singular Preterite of صلو "to bless." It is here used optatively "may He bless." 6 Vide note 1 on Page 2.

7 Arabic "Ṣall-Allāhu 'alāihī wa 'alīhī wa sallam." "May God bless and preserve him and his posterity." 8 Vide note 5 on Page 2. 9 پیشوا "leader, guide;" from پیش "before, in front."

10 روزه "a fast;" from روز "a day." 11 The month of Ramazān, (the 9th month) is the Muhammadan Lent, during which they are enjoined to fast from dawn to sunset.

12 حج from Arabic حج "to repair to." Is the pilgrimage to Mecca, which every true Muhammadan is supposed to perform once in his lifetime, if he has sufficient means.

13 خمس "a fifth part;" from Arabic خمس "five."

14 "Alms;" from Arabic زکو "to receive increase and blessing from God."

15 مضاعف "doubled." Passive Participle of ضاعف "to double."

16 "Proof, demonstration;" from Arabic دل "to direct." 17 From گم "lost," and راه "road." گم راه "one who has lost his way." Hence گم راهی "a losing one's way, error, apostasy."

18 "Retaliation, &c.;" from Arabic قص "to follow, pursue."

19 ضبط "seizure, confiscation;" from Arabic ضبط "to keep, preserve."

20 "Coveting, greed;" from Arabic طمع "to covet." طمع دکھانا "To lure, bribe, &c."

with thy wealth? There is now no release¹ for thee, save by telling the truth." On hearing this, the merchant began involuntarily to shed tears, (*lit*: the tears began to drop involuntarily from the merchant's eyes) and looking towards his son, he heaved a sigh and said:—"I indeed have been found guilty in the presence of the King, and I shall be put to death, now what can I do? To whom shall I intrust thee?" I threatened² him, saying:—"Oh deceitful one!³ enough, thou hast now made many excuses, say quickly that which thou hast to say."

Then indeed, that man stepped forward and came close to the throne, and kissed the foot of it, and began to eulogise⁴ me, and said:—"Oh King of Kings! if the order had not been issued for my execution, I would bear all (other) punishments⁵ rather than relate my history. But life is dearer than anything else, no one falls⁶ into a well of his own accord; thus it is right to protect one's life, and the abandonment of well-doing is contrary to the law of God. Well, as your auspicious pleasure (consists in) this very thing, then be pleased to listen to the adventures of this infirm⁷ old man. First let an order be issued that those two cages, in which the two men are confined, be brought and placed in the presence. I will relate my story, and if I should anywhere utter a falsehood, be pleased to question them and to confute⁸ what I say, and be pleased to do justice." I agreed to what he said, and having sent for the cages, I caused those two to be taken out, and made them stand beside the merchant.

The merchant said:—"Oh King! this man who is on the right, is the elder brother of your slave, and the one who is standing on the left, is his second⁹ brother.¹⁰ I am younger than both of them. My father was a merchant in the country of Persia, he died¹¹ when I was fourteen years of age. When the funeral¹² ceremonies¹³ were over, and the flowers removed from the grave,¹⁴ these two brothers one day said to me:—"Now, let us divide¹⁵ whatever there is of our father's property, and let each do (with his share) what his heart desires." On hearing this, I said:—"Oh brothers, what words are these? I am your slave, I do not lay any claim to a brother's portion.¹⁶ I have lost a father,¹⁷ you two are set¹⁸ over my head in the place of a father. I desire only a dry loaf,¹⁹ on which I may sustain life, and remain present in your service. What have I to do with shares and portions? I will fill my belly with the leavings (which remain) before you, and I will remain with you. I am a boy, I cannot even

¹ *مخلصي* "escape, deliverance;" from Arabic *خلص* "to become safe."

² This word should be *ذابتنا* from *ذابتنا* "to threaten," and not as printed in the Urdu text.

³ "Deceitful one;" from Arabic *مكر* "to plot, deceive."

⁴ *صفت* *lit*: "description;" from *وصف* "to describe." Hence "praise."

⁵ *سياست* *lit*: "management, rule;" from *سأس* "to manage." Here it means "punishment."

⁶ *لرتا* misprint for *گرتا* in Urdu Text.

⁷ *ضعيف* "weak, infirm;" from Arabic *ضعف* "to be or become weak."

⁸ *قائل* "being confuted, convicted.." Active Participle of Arabic *قال* "to say, speak."

⁹ *Lit*: "middle brother." *منچھلا* is also written *منچھلا* = "middle."

¹⁰ *برادر* is the Persian for "brother."

¹¹ *رحلت* *lit*: "departure." Hence "death." From Arabic *رحل* "to depart."

¹² *نچھيز* "burial;" from Arabic *جهز* "to despatch."

¹³ "shrouding, sepulture;" from Arabic *كفن* "to wrap in a winding sheet."

¹⁴ Muhammadans place flowers on the graves of their dead, which are removed on the third day.

¹⁵ *تقسيم* "distribution, dividing;" from Arabic *قسم* "to divide into parts."

¹⁶ *بھائی چاري* or *بھائی چارا* is the share or portion of a brother. *Syn*: *حصہ* *بھائی*.

¹⁷ *Lit*: "one father is dead."

¹⁸ *قائم* "erect, established, &c." From Arabic *قام* "to stand."

¹⁹ *نان* is the Persian for "bread," *Syn*: *روٹی*.

read or write, what shall I be able to do? Do you now instruct¹ me."

On hearing this, they answered:—"Thou wishest to ruin us and to bring us to poverty also along with thyself." I went silently into a corner, and commenced to cry. I again exhorted my heart, (saying to myself):—"After all, my brothers are my elders,² they chide³ me for my instruction, so that I may learn something." In this meditation I went to sleep. In the morning a footman⁴ of the Kazi's⁵ came, and took me to the Court of Justice.⁶ I saw that my two brothers were present there. The Kazi said:—"Why dost thou not divide and portion out the property bequeathed⁷ by thy father?" I also gave in that place the same answer as I had given in the house. My brothers said:—"If you say this from your heart then give us a deed of acquittance⁸ to the purport that thou hast no concern⁹ with the property and goods of our father." Then also I understood this very thing, that these two are my elders, and they are talking thus for my admonition, so that I should not take my father's property and spend it improperly. I wrote and gave them a release bond¹⁰ in accordance with their wish, which bore the seal of the Kazi. They were satisfied, and I came back to the house. The next day, they began to say to me:—"Oh brother! we require¹¹ this room in which thou art living, do thou take some other place for thy residence,¹² and go and live there." I then perceived that they did not even approve of my remaining in my father's house; being without resource, I resolved to get up and go away. Asylum of the World! When my father was alive, whenever he returned from a journey, he used to bring with him the rarities of every country by way¹³ of presents, and give them to me, for this reason that everyone feels the greatest love towards the youngest son. I used to sell them, and had got together a little capital of my own, and with that I used to carry on some traffic.¹⁴ Once, my father brought a female slave for me from Turkistan, and once he brought some horses. Amongst them was an untrained¹⁵ and promising¹⁶ colt, which he also gave me. I used to provide grain and grass for it at my own expense.¹⁷

At length, having experienced their inhumanity,¹⁸ I bought a house, and went and lived in it; this dog also came with me. I collected the necessaries requisite for house keeping,¹⁹ and bought two

¹ تربیت "bringing up, education;" from Arabic ربا "to grow up." ² بزرگ Persian "great." Hence "noble, older, &c." Used both as a Substantive, and Adjective. ³ Lit: "showing the eye." Hence "reproof, rebuke." From چشم "eye," and نما Active Participle of Persian نمودن "to show." ⁴ پیاده "one on foot, footman." Hence also "infantry." ⁵ The Kazi is a Muhammadan judge, who decides all cases, civil, criminal, and religious. ⁶ "Court of Justice." From دار "house, &c.," ال "the" and شرع "law." ⁷ ورثه "bequest, heritage;" from Arabic وراث "to receive by inheritance." ⁸ لا دعویٰ "a 'no-demand' certificate, release, acquittance." From لا "no, not," and دعویٰ "claim." ⁹ علائقہ "concern, interest;" from Arabic علق "to be attached." It also means "a Presidency, province, district." ¹⁰ فارغی "a deed of release, acquittance." From فارغ "free, &c.," and خط "deed, letter, &c." Wrongly printed فارغط in the Urdu text. ¹¹ درکار "required;" from Persian در "in," and کار "business, &c." ¹² "Residence, existence;" from Persian بودن "to be," and باش the root of بودن. ¹³ طریق Lit: "beaten track;" from Arabic طرق "to beat, &c." Hence "road, way." ¹⁴ Lit: "buying and selling;" from Persian خریدن "to buy," and فروختن "to sell." ¹⁵ Lit: "untrained, unriden;" ناکد بجهیز also means "a simpleton." ¹⁶ Lit: "what is to be or to happen." Hence, as in above case, "promising." ¹⁷ Note the idiom: "اپنے پاس سے" "at my own expense." ¹⁸ "Unkindness, &c." From بی "without," and Arabic مروت "manliness, &c." From Arabic مرؤ "to be bold, manly." ¹⁹ خانه داری "house-keeping;" from خانه "house," and داری from دار root of Persian داشتن "to keep."

aves to wait upon me, and with the rest of my capital I set up a haberdasher's shop, and resigned myself to the will of God.¹ I was satisfied with my lot. Although my brothers had behaved ill² to me, yet, as God was kind, in the space of three years my shop flourished³ so much that I became a man of credit. Whatever articles were required in all the great families,⁴ they used to go from my shop alone in this (way) I earned a large sum of money, and lived⁵ in great ease. Every moment I was offering up thanks to the Majesty of God,⁶ and lived in comfort and I frequently recited this Hindi poetry⁷ (as bearing) on my circumstances —

"Why should not the King be displeased? I have nothing to do with him,

"Except Thee, oh Great King, who else shall I praise?"

"Why should not my brother be angry? He has no power whatever,

"Thou alone art my Helper, to whom else should I go?"

"Why should not my friends and foes be irritated?"

"During the eight watches, allow me to entertain only love for Thy feet

"The world is vexed, Thou alone art wonderful,

"All shall kiss their thumbs in submission,⁸ it is only necessary that Thou shouldst not be angry."

It happened that one Friday,⁹ I was sitting at home, and one of my slaves had one to the bazaar to make purchases,¹⁰ and after a time he came back crying. I asked him the reason of this, saying — "What has befallen thee?" He replied in a rage — "What does it matter to you? Do you give your mind to¹¹ enjoyment, but what answer will you give on the day of judgement?" I said — "Oh Abyssinian! what such calamity has descended¹² on thee?" He said — "This is the outrage,¹³ that a Jew has pinioned¹⁴ your elder brothers in the market place where the four roads meet, and is scourging them with whips, and he is laughing, saying — 'If you do not give me my money, I will beat you and beat you even till I kill you, well, I will all get a reward for it in the next world.'¹⁵ Thus this is the sad state¹⁶ of your others, and you are unconcerned. Is this a good thing? What will people say?" Immediately I heard about this from the slave, my blood boiled, and I ran with naked feet in the direction of the bazaar, and told the slaves to bring money quickly. As soon as I got there, I saw that what the slave had said was true; the blows were raining upon them. I said to the Governor's footmen:—"For God's sake hold a truce.¹⁷ Let me ask the Jew what such offence¹⁸ have they committed, that in change for it, he has punished¹⁹ them in this manner."

1 توكل "trusting in God" From Arabic وكل "to entrust" 2 Lit "all breeding," hence badness, iniquity" From بد "bad," and خلقى 'good disposition' which is from خلق "to create" 3 Lit 'germinated, sprouted, &c.' 4 Lit "head of affairs" From سر "head," and کار "affair" Hence it means "government" Here "great family." 5 گذرا lit "to pass," from گذر root of Persian گذشتن "to pass" 6 باری "the Creator," from Arabic برأ "to create" 7 کبت (kabut) A sort of verse in Hindi poetry 8 Lit "to kiss the thumb, or eat toe" It means "to be submissive, play the sycophant" 9 جمعة "Friday," which is the Mohammedan Sabbath. 10 سودا سلف "traffic, barter," from سودا "goods, traffic," سلف by itself has no meaning 11 منأا is the Causal of منأ "to mind." Hence "to cause to mind, to turn one's mind to" 12 "Descending, alighting." Active Participle of نزل "to alight" 13 Lit "anger," from Arabic عصب "to be angry" Hence "outrage, affliction, &c" 14 مشكبين ياندھنا (mushken) "to pinion with the hands behind the back" 15 ثواب "reward of virtue in the future world" From Arabic ثاب "to return" 16 نوبت lit. "time, turn," from Arabic ناب "to supply the place (of another)." Also calamity, &c," as above 17 "A little, a little while." In Persian spelt ذره = "a mote, atom;" in Arabic ذر "to sprinkle, scatter" 18 "Crime," lit "defect, failure," from Arabic قهر "to shorten" 19 تعزير "punishment," from Arabic عزر "to beat, punish"

Having said this, I went up to the Jew and said:—"To-day is Friday,¹ why hast thou continued beating² them with stripes?"³ He replied:—"If you wish to protect⁴ them, then do it to some purpose (*lit* : completely); instead of them, do you hand me over (my) money, otherwise, take your way to your house." I said:—"What (is the) amount? get out thy bond,⁵ and I will count out and give you the money." He said:—"I have come here, having left the promissory note⁶ with the magistrate." In the meantime my two slaves arrived, bringing with them two bags of rupees; I gave the Jew a thousand rupees, and caused my brothers to be released. They were in such a condition—naked, hungry, and thirsty—that I brought them with me⁷ to my house. I immediately made them wash⁸ in warm water, and clothed them in new clothes, and gave them food. I never at any time said to them:—"What have you done with all this property of our father's?" Perhaps they would have been ashamed.⁹

"Oh King! these two are present, be pleased to ask them if I am speaking the truth or if there is anything false (in what I have said)? Well, when in a few days they had recovered¹¹ from the bruises¹⁰ of the beating, one day I said:—"Oh brothers! you have now lost your credit in this town, it is better that you should travel for some time." On hearing this, they remained silent. I perceived that they were agreeable to this, and I began to make preparations for the journey. Having busied myself (in providing) tents and baggage,¹² and transport and equipage, I purchased twenty thousand rupees worth of goods for trading with. A caravan¹³ of merchants was proceeding to Bukhara.¹⁴ I sent them along with it.

That caravan returned after a year, I could not obtain any good news about them; at last, having put an acquaintance on his oath, I questioned him. He said:—"When we arrived in Bukhara, one of them lost¹⁵ the whole of his property in a gambling house, he now occupies the post¹⁷ of sweeper¹⁶ there, and smears and plasters the (floor of the) gambling den, and serves the gamblers who assemble there, and they give him something in the way of charity; he has remained there as a low drudge. The other one, having fallen in love with the daughter of a beer¹⁸ seller, has squandered all his property, and he now does the work of a scullion¹⁹ in the boozing-ken.¹⁸ For this reason the people of the caravan did not tell thee, lest thou shouldst be ashamed."

On hearing these circumstances from that person, my condition became

¹ On which day it is not lawful to inflict punishment by flogging. ² ضرب "beating, blow;" from Arabic ضرب "to beat, strike." ³ شلاق (also شلن) "beating with a whip." شلق also means "a discharge, or volley, of musketry." ⁴ "Protection, defence;" from Arabic حمى "to protect." ⁵ "A bond, that which ties the hands;" from Persian دست "hand," and اویز root of Persian اویختن "to hang, suspend." ⁶ تمسک = "bond, promissory note;" from Arabic, مسك "to hold fast." ⁷ همراہ "in company with." From هم "same, &c," and راہ "road."

⁸ نہلوانا is the double Causative of نہانا "to bathe." (Causal نہانا نہلوانا).

⁹ شرمندہ "ashamed, abashed;" is the Imperfect Participle of Persian شرمیدن "to be ashamed, to blush." ¹⁰ کوفت "blow, bruise." Verbal Noun of Persian کوفتن "to bruise, beat." ¹¹ بحال "as before, in statu quo;" بحال ہونا "to be restored to health, to recover."

¹² پرل is the baggage of a horseman, carried all on one bullock or pony. ¹³ A body of travellers;" from Arabic قفل "to return from a journey." ¹⁴ Bukhārā, called شریف "the noble." Is the Capital of the Trans-Oxus country. ¹⁵ From ہارنا "to be worsted, unsuccessful, to be defeated (in battle)." ¹⁶ "A broom;" from جا "place," and روب Active Participle of Pers: رفتن "to sweep."

¹⁷ کشی used as the last member of Compounds. From Persian کشیدن "to draw, bear, endure, &c." Hence جاروب کشی The office of sweeper. ¹⁸ بوزہ "a liquor made from rice, barley, or millet." This word bears a strong resemblance to the English word "booze." بوزہ خانہ "a boozing ken." ¹⁹ Lit: "walking to and fro." Hence "drudgery."

a strange one, on account of my anxiety, sleep¹ and hunger completely forsook me. Having taken provisions for the journey, I formed the intention of proceeding to Bukhara. When, I arrived there, I sought the two² out and brought them to my house, I caused them to bathe, and clothed them in new dresses, and for fear of making them ashamed,³ I never uttered a word⁴ (of reproach). I again purchased goods and merchandise for them, and decided to proceed to my home. When I arrived near Naishapur, I left them at a village, together with the property and goods, and came to my house, so that no one should know of my coming. Two days afterwards, I gave out that my brothers had returned from their journey, and that I was going out to meet⁵ them the next day. I was about to start in the morning, when a householder of that same village⁷ came to me and began to make complaints. On hearing the noise he made, I went outside, and seeing him crying, I asked him why he was making lamentation. He said —“My house has been robbed on account of your brothers. Would to God that you had not come and left them there!”

I asked him what misfortune had happened. He said —“A band of robbers⁸ came in the night and plundered their goods and property, and they also robbed my house and carried away (the booty)” I sympathised with him, and asked him where those two were now. He said —“They are sitting outside the city stark naked,⁹ and in a wretched plight.” I immediately went, taking with me two suits of clothes, I made them put them on, and brought them to my house. On hearing of this, people used to come and see them, and they did not go out on account of shame. Three months passed in this same manner, then I reflected in my mind as to how long they would remain seated crouched up in a corner, and that if it was possible I would take them with me on a journey.

I said to my brothers.—“If you will be pleased to give the word, then this devoted servant (of your's) will go with you.” They remained silent. After again making ready the necessaries¹⁰ for the journey, and goods, and merchandise, I started off and took them with me. When, after giving a proportion of the goods in charity,¹¹ and loading¹² the baggage on the ship, and weighing anchor,¹³ the ship set sail, this dog had remained asleep on shore. When he started up,¹⁴ and saw the ship out in mid¹⁵ stream,¹⁶ he was astonished, and barked, and jumped into the sea, and began to swim. I despatched a skiff¹⁷ in all haste.¹⁸ At length they picked up the dog and brought him to the ship. A month passed at sea in safety and happiness,¹⁹ (when) somehow (or other) my second

1 نیند “sleep,” from نیندنا “to fall asleep, repose,” but the Verb is only used by common people.

2 From Arabic زود “to lay in a stock of provisions for travelling” زاد راہ “provisions for the road” دونوں “both.” The last و has been erroneously omitted in the Urdu text.

3 “Shame, bashfulness,” from Arabic خجل “to be ashamed.”

4 Lit. “I did not place a word on my mouth.”

5 استقبال “going out to meet,” from Arabic قبل “to come forward.”

7 موضع “a place, village,” from Arabic وضع “to place, lay down.”

8 قبا “a band of robbers, or an attack by a band of robbers” Hence the English word “dacoity” ننگا = “naked” ننگا مگا = “stark naked.”

10 لوازم “necessaries” is the Arabic Plural of لازم.

11 Done at the commencement of a journey to ensure good luck.

12 چڑھانا lit. “to cause to mount or ascend” Is the Causal of چڑھا “to mount, ascend.”

13 لنگر “anchor” Also means “a cable, hawser, thick rope.”

14 چونکا lit. “to be startled, roused (from sleep).”

15 ماہجہ Vide note 9 on page 102 دھار “a stream, current.”

17 Should be پتسوئی “a skiff,” and not as printed in the Urdu text.

18 Lit. “I caused a skiff to run.”

19 صافیت “health, soundness;” from Arabic عافى “to grant health.”

brother fell in love with my female slave. One day, he began to say to my eldest brother:—"We have incurred great shame by being under obligations¹ to our younger brother; what expedient² shall we use for (remedying) this?" The eldest (brother) answered:—"I have fixed on a good plan in my mind, it will be a great thing if it succeeds." At last, the two of them, after consulting together, formed the design³ of killing me, and of seizing⁴ and confiscating⁵ all my goods and property.

One day, I was asleep in the cabin of the ship, and the female slave remained massaging⁶ my feet, when my second brother came and hurriedly woke me. I jumped up with a start, and went out, and this dog also accompanied me. I then saw that my eldest brother was leaning with his hands on the side⁷ of the ship, and was stooping over and remained looking at the sights of the sea, and was calling to me. I went up to him and said:—"Is all well?" He said:—"There is a wonderful scene going on here, mermen⁸ are dancing with oyster shells⁹ and trees of coral in their hands." I would not have believed it if anyone else had said such a thing repugnant¹⁰ to reason; (however) I believed what my elder brother said to be true, and bent down my head to look.¹¹ However much I stared, I could see nothing, and (still) he kept on saying:—"Now hast thou seen it?" But if there had been (really) anything, I should have seen it. In the meantime, my second brother, catching me off my guard, suddenly came up behind me and gave me such a push¹² that I involuntarily fell into the water; they began to cry bitterly,¹³ (shouting):—"Run! run! our brother has gone down in the sea."

In the meantime, the ship kept on her course, and the waves of the sea tossed me about hither and thither; I was suffering one immersion¹⁴ after another, and was being carried along by the billows.¹⁵ At last, I became tired, and called on God to assist me (*lit*: was remembering God), my own efforts being quite unavailing.¹⁶ All at once, my hand touched something, I opened my eyes and saw that it was this very dog. Perhaps at the moment that they threw me into the sea, he jumped in along with me also, and swimming and clinging to me, he had been keeping up with me. I seized hold of his tail; God made him the instrument of saving my life.¹⁷ Seven days and nights passed in this same manner; on the eighth day we touched the shore. I had not the least strength¹⁸ remaining; stretched out and rolling over,¹⁹ I somehow or other threw myself on to dry land. I remained lying senseless for one day; the second day the barking (*lit*: voice) of the dog penetrated to my ears. I returned to my senses, and gave

¹ منت *lit*: "to be under an obligation to." منت from Arabic من "to confer a favour."

² Lit: "overtaking, visiting (with punishment)." Here it means "remedy, expedient."

³ تَجْوِيز "contrivance, plan;" from Arabic جَوَز "to pass through or along." ⁴ "Taking, seizing." Active Participle of Arabic قَبَضَ "to take, seize." ⁵ "Possessing, embezzling;" from Arabic تَصَرَّفَ "to become turned about." Mutaṣarrif honū="To obtain possession of."

⁶ Lit: "Pressing." Orientals consider that massaging the feet encourages sleep.

⁷ باز *lit*: "fence, hedge." It also means "the edge of a weapon." ⁸ Lit: "men of the sea." ⁹ Lit: "pearl shells." ¹⁰ خلاف "opposite, contrary;" from Arabic خَلْف "to succeed, follow."

¹¹ Note the idiom دیکھنے کو سر جھکایا "I bent down my head to look."

¹² ڈھکیلا also written دھکیلا "to push, shove." ڈھکیل "a shove." ¹³ رونا دھونا "to be bathed in tears." From رونا "to weep," and دھونا "to wash." ¹⁴ غوطہ "plunge, immersion;" from Arabic غَوَطَ "to enter, sink into."

¹⁵ موج "a wave;" from Arabic مَاج "to be agitated (as the sea)." (*Hind*: *Syn*: is لہر). ¹⁶ Note the idiom کچھ بس نہ چلا "my efforts were in vain." (= "power, will").

¹⁷ Note the idiom, lit: "the cause of my survival."

¹⁸ طاقت "strength;" from Arabic طَاقَة or طَاقَة, which is from طَوَق "to have power to accomplish." ¹⁹ کروتین کھانا means literally "sleeping or lying on one side." "to roll over and over."

thanks to God. I began to look about me, and my sight fell on the outskirts of a town in the distance, but what strength had I that I should make for it?¹ Being helpless, I advanced two paces and then sat down, and in this manner I covered a full kos² of the way by evening.

Halfway I met with a mountain, and rested there for the night, and in the morning I entered the town. When I went into the bazaar, my heart began to quake when my gaze fell on the shops of the bakers and the sweetmeat sellers.³ I had neither any money to make purchases with, nor did my mind desire to beg (anything) for nothing. In this manner I kept on reassuring my heart, and proceeding along, (saying to myself) that I would get (food) from the next⁴ shop. At length, I had no strength left, and the fire (of hunger) was kindled in my stomach, and I was on the point of expiring.⁵ Suddenly I saw two youths who were wearing Persian clothes, and were coming along hand in hand.⁶ I was pleased on seeing them (thinking) that they were fellow-countrymen of mine, and perhaps that I knew them by sight,⁷ and I would tell them my circumstances. When they came close (I saw that) they were my own two brothers;⁸ I was delighted to see them, and thanked God, inasmuch as He had saved my honour,⁹ as I had not (been obliged) to beg of a stranger.¹⁰ I went up to them and saluted them, and kissed my eldest brother's hand. Immediately they saw me, they raised a great outcry,¹¹ and my second brother slapped¹² me so hard that I staggered and fell. I caught hold of my elder brother's skirt, so that perhaps he might protect me; he also gave me a kick.

In short, the two beat and pounded¹³ me (black and blue),¹⁴ and treated me as his brethren treated Joseph.¹⁵ However much I besought them for God's sake¹⁶ (to have mercy), and cringed to them, they never had the least pity. A crowd assembled, and everyone asked:—"What crime has he committed?" Then my brothers said:—"This villain was our brother's servant, and he threw him into the sea, and carried off his goods and property. We have been seeking him for a long time, and to-day we have found him in this condition." And they were asking me saying:—"Oh tyrant! What was this that came into thy heart, that thou didst kill and made away with¹⁷ our brother? Had he committed any crime towards thee? What bad treatment had he accorded thee, (considering) he had made thee his right hand man (*lit*: manager)?" Then those two rent their collars,¹⁸ and they were involuntarily shedding false tears¹⁹ for the sake of their (pretended) brother, and they kept on kicking me and striking me with their fists.¹⁹

¹ اراده *Lit*: "desire, aim;" from Arabic اراد "to seek after." Note the idiom. اراده کرنا (as above) = "to make for (a destination)." ² Note the idiom کوس بھر = "a whole kos, or a full kos." A 'kos' is two miles.

³ حلوائی "a sweetmeat seller;" from حلوا "sweetmeat."

⁴ اگلا "foremost, first;" from آگیا "front, forepart."

⁵ Note the idiom نژدیک تھا کہ روح بدن سے نکلے *lit*: "it was near that my spirit would go out from my body." ⁶ Orientals walk hand in hand, and not arm in arm like Europeans.

⁷ Note the idiom. آشنا "an acquaintance." آشنا صورت "knowing by sight, a slight acquaintance." ⁸ بھادر حقیقی means "a real brother," (by the same father and mother).

⁹ آبرو "honour." *Lit*: "brightness of face." From Persian رو "face," and آب "water, lustre (of a gem, &c.)." ¹⁰ *Lit*: "I have not stretched out my hand before a stranger."

¹¹ Contracted form of Persian غلغل "noise, tumult." غل و شور کرنا "to raise an outcry."

¹² خورد also خرد Persian "small, minute." ¹³ *Lit*: "they made me small and raw."

¹⁴ Joseph is considered one of the Prophets by the Muhammadans. ¹⁵ Note the idiom واسطے دینا means "to ask for mercy in the name of God" when used as above. Otherwise it would mean "to give (alms, &c.), for God's sake." ¹⁶ "To make away with, destroy." Causal of گھینا "to be destroyed, to be lost, &c."

¹⁷ In sign of grief. جاک گریبان " (rent collar) " = "grieved, afflicted." ¹⁸ جھوٹہ used as an intensive with مڑوٹہ. By itself in this sense, it means nothing. As a detached word, it means "closed fist, a handful."

¹⁹ مکی "a blow with the clenched fist." طمانچہ "a slap (with the open hand)."

In the meantime, the magistrate's footmen¹ came up, and threatened them, saying:—"Why are you beating (him)?" And they seized my hands, and took me to the magistrate.² These two also came along, and they also told the same story to the magistrate, and gave him something in the way of a bribe,³ and demanded that justice⁴ should be done them, and claimed my innocent blood. The magistrate questioned me. I was in such a plight from hunger and blows and bruises,⁵ that I had not the power of speaking.⁶ I stood with my head hanging down, no answer proceeded from my mouth. The magistrate also was convinced that I was in very truth a murderer,⁷ he gave orders, saying:—"Take him out on the plain and impale⁸ him." Asylum of the World! I had paid money and freed them from the clutches of the Jew, and in return for this, they also expended rupees, and resolved to take my life. These two are present, be pleased to ask them if in (saying) this, I have deviated¹⁰ a hair's breadth⁹ (from the truth). Well, they took me away; when I saw the impaling-stake,¹¹ I washed my hands of my existence.

I had no one to weep for me¹² except this dog, and he was in such a state, that he was rolling at everyone's feet and howling. Some beat him with sticks and some with stones, but he would not budge from that place. I stood with my face towards Mecca,¹³ and was saying to God:—"At this time there is none except Thyself to interpose for me, and to save an innocent one, now, if Thou wilt save me, then I shall be saved." After saying this, I recited the confession¹⁵ Creed,¹⁴ and fell down in a swoon.

By the (providential) contrivance¹⁶ of God, the King of that city was ill of the colic; the nobles and doctors assembled, but whatever remedy they employed, it was of no avail. An elder said:—"The best medicine will be this, give some alms to the necessitous,¹⁷ and set free the prisoners, there is more effect in prayer than in medicine."¹⁸ The King's servants immediately ran off to the prisons.

It happened that one of them came out on that plain; having seen the crowd, it became known to him that they were impaling somebody. Directly he heard this, he brought his horse close to the impaling-stake, and cut the ropes¹⁹ with his sword. He threatened the magistrate's footmen, and reproved²⁰ them, saying:—"At a time like this, when the King is in such a state, are you killing one of God's servants?" and he released me. Then these two

¹ پیداله *lit*: "footman." Here it probably means the men who answered to police in those days.

² کونوال *lit*: "the keeper of a castle." Modern meaning "a city magistrate." ³ "A bribe;" from Arabic رشا "to give a bribe." ⁴ انصاف "justice;" from Arabic نصف "to reach to the middle."

⁵ مارپیٹ "assault and battery, beating and bruising, &c.," from مارنا "to beat," and پیٹنا "to beat, thrash, &c."

⁶ "Talking;" from گو root of Persian گفتن "to talk."

⁷ خونی "assassin, murderer;" from خون "blood, murder." ⁸ "Impaling stake." Also means "gallows." ⁹ سولي دينا "to impale."

¹⁰ *Lit*: "the point of a hair;" from سر "end, point, &c.," and مو "hair." ¹¹ تفاوت *lit*: "distance, interval." Hence "difference, deviation;" from Arabic فات "to pass away or beyond."

¹² دار "wood." Hence "impaling-stake." ¹³ *Lit*: "I had no weeper."

¹⁴ The temple of the Ka'ba in Mecca, towards which Muhammadans turn their faces to pray. ¹⁵ The Creed which is repeated over a dying person, or by the person himself, if he has the power of speech.

¹⁶ *Lit*: "evidence," also "martyrdom;" from Arabic شهد "to give evidence." ¹⁷ حکمت "wisdom, science, mastery;" from Arabic حکم to restrain. ¹⁸ محتاج "necessitous;" Passive Participle of Arabic احتاج "to be in want."

¹⁹ A play on words, دو meaning "medicine," and دعا "prayer."

²⁰ طناب *lit*: "a tent rope" in Persian. Probably from Arabic اطناب which is the Plural of طنپ "a tent rope." ²¹ تنبيه (tambih) "admonition, reproof." From Arabic نبه "to cause, to recollect, &c."

brothers again went to the magistrate, and asked that I should be put to death. The Superintendent of police¹ had indeed received a bribe, and so he was ready to do anything they asked (*lit*: he was doing what they were saying).

The magistrate said to them:—"Keep your minds at ease, I will now imprison him in such a manner, that he will die of himself² of hunger (being) without food or water,³ and no one will hear of it." They seized and brought me, and placed me in a corner. There was a mountain outside that city, at the distance of a kos,⁴ in which the Devs⁵ had dug a narrow and dark pit in the time of King Solomon, and the people used to call it 'King Solomon's Prison.' They used to imprison anyone there on whom the anger of the King⁶ had descended, and he died there of natural⁷ causes. In short, these two brothers and the magistrate's staff⁸ secretly took me to that mountain by night, and having thrown me into that pit,⁹ they returned at ease in their minds. Oh King! this dog came along with me, and when they threw me into the well, then he remained lying on the brink¹⁰ of it. I was lying senseless inside, (when) I regained a little consciousness,¹¹ then I fancied myself dead,¹² and thought that that place was my grave. In the meantime, the voices of two persons came to my ears, who were conversing between themselves. I thought that these were Munkir and Nakir,¹³ who had come to question me. I heard the rustling of a rope, as if some one let it down there. I was in astonishment; I groped on the ground, and my hands encountered bones.

After a time, the sound of munching and mastication reached my ears, as if some one was eating something. I asked, saying:—"Oh slaves of God! Who are you? tell me for God's sake." They laughed and said:—"This is the prison of Prince¹⁴ Solomon, and we are prisoners." I asked them, saying:—"Am I alive?" They again burst out laughing, and said:—"Thou art indeed alive¹⁵ up to now, but thou wilt soon die." I said:—"What are you eating? Give me also a little of it." Then, being in a rage, they refused flatly,¹⁶ and would not give me anything. After eating and drinking, they went to sleep. On account of my weakness and debility,¹⁷ I fell into a swoon¹⁸ weeping, and prayed to God. Point of Adoration of the World! for seven days in the sea, and as many, on account of the false accusation of my brothers, food had not been procurable; in addition,¹⁹

¹ **شکنه** has various meanings from "a viceroy," to "a watchman." Here it means "chief of police," who has been before called **حاکم** and **کوتوال**.

² Note the idiom **آپ سے آپ** "of his own accord." ³ *Lit*: "without water and grain."

⁴ Note the idiom **ایک کوس پر** "at the distance of a kos." ⁵ The 'Devs' are evil spirits who acknowledged the universal sway of Solomon the son of David. ⁶ *Lit*: "on whom was the great wrath of the King." ⁷ *Lit*: "of himself." **آپ سے آپ خود بخود**.

⁸ **ڈنڈا** *Lit*: "staff, stick." Here used apparently in the same sense as our "staff (officers)."

⁹ **غار** "a cave;" from Arabic **غار** "to go down, sink."

¹⁰ **مینڈ** "embankment, border, edge." Generally written **سینڈ**.

¹¹ "Memory, remembrance." **سرت میں آنا** or **سرت آنا** "to recover consciousness."

¹² **مردہ** "dead." Perfect Participle of Persian **مردن** "to die." It also means "a corpse."

¹³ The names of the two angels who examine the dead after they are consigned to the grave.

¹⁴ **مہتر** "greater." Is the Comparative of Persian **مہ** "great." Hence "prince, chief." A title of honour for sweepers, &c. ¹⁵ **زنده** "alive." From Persian **زیستن** "to live."

¹⁶ *Lit*: "an empty answer." **جواب** means "refusal" as well as "answer."

¹⁷ "Weakness, &c." From **نا** "not," and Persian **توانستن** "to be able."

¹⁸ **غش** "a swoon;" from Arabic **غشي** "to become senseless."

¹⁹ "In addition to;" from Arabic **علا** "to be or become high."

instead of food, I had suffered (*lit*: eaten) cuffs and blows, and I was immured¹ in such a prison that the idea of escape² even did not in the least enter into my thoughts.

At last the moment of my death agonies³ arrived, sometimes⁴ my breath came, and sometimes it went out. But, from time to time, a person used to come at midnight and let down loaves of bread and flasks of water, which he had tied up in a handkerchief and attached to a string, and he used to call out. Those two persons who were imprisoned with me used to take it and eat and drink. The dog constantly seeing the same circumstance from above, set his intelligence to work,⁵ thinking, "do thou also busy thyself in the same manner as that person (who) lets water and bread down into the well, so that some provisions⁶ may reach that helpless one, who is thy master, then his life may be saved."⁷ Having reflected thus, he went into the town; there were (some) flat round cakes⁹ spread out and placed on the counter⁸ in the shop of a baker, and he jumped¹⁰ up and took a cake in his mouth and bolted with it. The people pursued him, and were throwing clods at him, but he did not relinquish the loaf. The men got tired and went back, and the dogs of the city remained chasing him, he fought and struggled with them, but saved the bread and came to that pit, and threw the bread in. It was broad daylight,¹¹ I saw the loaf lying near me, and heard the dog barking. I took up the loaf, and this dog, after throwing in the bread, went off in search of water.

There was an old woman's hut¹² on the edge of some village, and earthen pots and jars filled with water were placed (outside the hut), and the old woman¹³ was spinning at her wheel.¹⁴ The dog went near the jar, and was about to take up the small brass drinking vessel;¹⁵ the old woman threatened him, and he let the 'lota' drop out of his mouth, it fell on a large earthen vessel,¹⁶ which was broken, and the remaining vessels rolling over, the water flowed out. The old woman took a stick and got up to beat him, this dog clung to her skirt, and began to rub his face on her feet and to wag his tail, and he ran off towards the mountain, and coming back to her, he sometimes took up the rope, and sometimes he took the bucket in his mouth and showed it to her, and he rubbed his face on her feet, and caught hold of the hem of her mantle¹⁷ and pulled her by it. God put pity into the heart of that woman, so that she took up the bucket and rope, and accompanied the dog. He took hold of her skirt and went out of the house¹⁸ and proceeded forward.

At last, he brought her right up to the mountain. This action of the dog

1 پهڻسا *lit*: "to be taken in a noose;" from پهانسي "a noose, loop." 2 = پهانسي دينا "to hang, strangle."

3 "Deliverance, escape;" from رها "released," which is from ر root of Persian رستن "to liberate" 4 جان کڏني "the agonies of death." From جان "life," and Persian کڏن "to dig, extirpate." 5 کبهي is the obsolete form of کبهي "some time or other."

6 دورانا *lit*: "to cause to run." Here عقل دوراني means "he set his instinct to work."

7 آرزو "provisions, sustenance;" from Persian آب "water," and زقه "a grain with which a bird feeds her young."

8 Lit: "his breath will be saved." 9 منبر (*pron*: mimbar) *lit*: "pulpit, rostrum." Here it means "the counter of a shop." From Arabic نبر "to elevate, raise up."

10 گود "a round flat cake;" from گرد "round." 11 From Persian چستن (*jastan*) "to spring," root چ. Not to be confounded with چستن (*justan*) "to seek," the root of which is چو (*jū*).

12 Note the idiom روز روشن تھا "it was broad daylight." 13 Also written جهونيزي.

14 پيدزن is the Persian for "old woman." 15 چرخا is "the spinning wheel," and کاتنا "to spin." 16 لوتا is a small round metal pot, usually made of brass, universally used in India or drinking out of, &c.

17 مگنا and گهرا are both large earthenware vessels for holding water.

18 چادر *lit*: "a sheet." Generally called "chudder" by Anglo-Indians.

19 Note the idiom گهر سے باهر هوکر "having come out of the house."

disclosed¹ to the mind of the old woman that his master was certainly² a prisoner³ in that pit, and that perhaps it was for him that he wanted water. In short he came up to the mouth of the pit bringing the old woman with him. The woman filled the 'lota' with water, and let it down with the cord, I took that vessel, and eat a piece of bread, and drank three gulps of water, and satisfied the gnawing of my stomach.⁴ After returning thanks to God, I sat down on one side, and remained in expectation⁵ of the mercy of God, wondering what would happen next. This dumb⁷ animal⁶ used to bring bread in that very same manner, and caused to give the water to drink⁸ by the hand of the old woman. When the bakers⁹ saw that the dog was always carrying off bread, they were afraid, and made it a settled custom to throw a cake in front of him when they saw him, and if that woman did not bring water, he used to break her jars, and so, being helpless, she also used to come daily and give me a flask of water. This companion satisfied me with water and bread, and he himself remained lying at the mouth of the pit. Six months passed in this manner; but when a man remains in such a prison that the breath of heaven does not reach him, what sort of state will he be in? Merely skin and bone remained to me,¹⁰ and my existence became burdensome.¹¹ I used to think to myself:—"Oh God! it would be better if this life of mine should leave me."

One night¹² those two prisoners were asleep, and my heart was overflowing, I involuntarily began to cry, and prostrated myself at the threshold of God.¹³ What should I see in the last watch,¹⁴ (but that) by the power of God a rope was let down into the pit, and I plainly¹⁵ heard a voice, which said;—"Oh unfortunate and ill-fated one!¹⁶ attach the end of the rope firmly to thy hand, and come out of here." On hearing this, I reflected in my mind that my brothers had at last relented towards me, and that they themselves had come out of natural affection¹⁷ to take me out. In great delight, I fixed that rope firmly round my waist, and someone pulled me up. The night was so dark that I could not recognise who it was that had taken me out. When I came out, he said:—"Come quickly, this is no place for dawdling (*lit*: standing)." There was indeed no strength in me, but through fear, rolling and falling, I descended the mountain.¹⁸ I then saw that two horses were standing there ready saddled.¹⁹ That person made me

¹ إلهام "inspiration, revelation;" from Arabic لهم "to swallow."

² "Settled, fixed." Or, used as an Adverb, "certainly, assuredly." From Arabic قوار "to settle, establish." ³ گرفتار "a prisoner;" from Persian گرفتن "to take, seize."

⁴ Lit: "I satisfied the dog of this stomach."

⁵ "Expecting with impatience." Active Participle of Arabic انتظر "to wait patiently for."

⁶ حيوان "an animal;" from Arabic حي "to live."

⁷ "Dumb;" from بے "without," and زبان "speech, tongue."

⁸ پلونا is the Double Causative of پینا "to drink." (Causative پلانا "to drink").

⁹ Lit: "an innkeeper." Also "one who supplies provisions for travellers." Also used, as above, for "a baker."

¹⁰ Note the idiom مچھ میں باقی رہا lit: "was left in me."

¹¹ وبال "painful, vexatious;" from Arabic وبل "to be heavy and unwholesome (as air)." It also means "an unhealthy climate."

¹² Lit: "one day at night." This expression occurs frequently in this book.

¹³ Lit: "I did nose-rubbing at the shrine of God."

¹⁴ The last watch is from 3 to 6 A.M.

¹⁵ سہج lit: "easily." سہج = "easy."

¹⁶ کم نصیب and کم بخت both have precisely the same meaning, i.e., "ill-fated, unfortunate,"

¹⁷ Lit: "from ebullition of blood."

¹⁸ Note the idiom پہاڑ سے نیچے آیا "I descended the mountain."

¹⁹ زین "a saddle." گھوڑے پر زین باندھنا "to saddle a horse."

mount on one of them, and he himself got on the other and went on in front. Proceeding forward, we arrived on the bank of a river.

The morning broke; and we had come out ten or twelve kos from that city; I looked at the young man, and saw that he was completely armed,¹ he wore a coat of mail² and a cuirass, and (back and side pieces burnished like) four mirrors,³ and his horse also was covered with armour. He rolled his eyes at me with looks of rage, and having bit his fingers,⁴ he drew his sword from the scabbard, and making his horse bound⁵ forward, he brandished (the sword) at me. I threw myself down from my horse, and began to cry for mercy, saying:—"I am innocent, why art thou killing me? Oh kind person!⁶ thou hast taken me out of such a prison, now what is this unkindness?" He said:—"Tell the truth, who art thou?" I answered:—"I am a traveller, I became involved in an unmerited calamity, and by your favour⁷ I have at last emerged alive." And I said many flattering⁸ things to him.

God instilled pity into his heart, he sheathed⁹ his sword and said:—"Well! that which God wishes, He does; go, I have spared thy life, mount quickly,¹⁰ this is no place to tarry in." We urged on our horses at a quick pace, and proceeded forward. He was bewailing and lamenting by the way. By midday¹¹ we arrived opposite an island.¹² He dismounted from his horse there, and he made me also alight; he (then) unfastened the saddles and valises from the backs of the steeds, and let them loose to graze. He also unbuckled his weapons from his waist and sat down. He said to me:—"Oh, unfortunate one! now relate thy circumstances, so that I may know who thou art." I gave him my name and address, and told him to the end all the calamities which had befallen me.

When that young man had heard all my adventures, he began to cry, and addressing me, he said:—"Oh youth, now listen to my history: I am the daughter¹³ of the Rajah of the country of Zerbād,¹⁴ and that lad¹⁵ who is imprisoned in the prison of Solomon bears the name of Bahrahmand,¹⁶ and he is the son of my father's Minister.¹⁷ One day, the Maharajah gave orders¹⁸ that all the Rajahs and Princes¹⁹ should go out on the plain underneath the lattices (of the palace) and practice archery²⁰ and polo,²¹ so that the horsemanship²¹ and skill of each should be displayed. I sat near the Queen, who is

¹ A man clad in mail or completely armed. From *اوپ* "shine, lustre." ² *زیر* (zirah) coat of mail. Wrongly printed *ذیر* in the Urdu text. ³ *Lit*: "four mirrors." ⁴ *Lit*: "biting his hand with his teeth." Showing he was in a rage. ⁵ *جست* *Vide* note 10 on page 111.

⁶ *صاحب* is here used to denote possession, and not "Sir." *صاحب مروت* "possessed of kindness." ⁷ *Lit*: "charity;" from Arabic *صدق* "to fulfil (a vow)." ⁸ *خوشامد* "flattery;" from Persian *خوش* "good, &c," and *آمدن* "to come." ⁹ *غلاف* is the Arabic for "envelope, sheath, &c." (*Syn*: *میان*). ¹⁰ The time immediately after the sun begins to decline; hence "noon, afternoon." ¹¹ This must mean "opposite an island," as they were apparently riding along the bank of a river. ¹² *کنیا* (Sanskrit) also means "a maiden, unmarried girl."

¹³ From *زیر* "below," and *باد* contracted from *آباد* "city." It means the country situated to the south-east of Bengal.

¹⁴ *گرو* "a boy, lad, stripling." Wrongly printed *لبرو* in the Urdu text.

¹⁵ Meaning "the fortunate;" from Persian *بهره* "fortune," also "share."

¹⁶ Hindi for "Minister, adviser, &c." (*Syn*: *وزیر*).

¹⁷ Hindi for "order, command." (*Syn*: *حکم*).

¹⁸ The son of a Rajah. Also called *کمار*.

¹⁹ "Archery;" from Persian *تیر* "arrow," and *اندازی* from *نداز* root of *نداختن* "to throw."

²⁰ *Lit*: "hockey played on horseback." The origin of polo.

²¹ Should be *گهڑ چڑھی* from *گھوڑا* "a horse," and *چڑھنا* "to mount," and not *گهڑ چڑھی* as printed in Urdu text.

my mother, on the balcony concealed from view, and the nurses and handmaids were in attendance, and I was gazing at the spectacle. This son of the Minister was the handsomest of them all,¹ and he was making his horse prance,² and showing his skill. He was pleasing³ to me, and I admired him with (all) my heart, but I kept this concealed for some time.

At last, when I became very uneasy in my mind, I told my nurse and gave her a very handsome⁴ reward. She, by some means or other, secretly⁵ brought that young man into my apartment;⁶ then he also began to love me. Many days passed away in this intrigue.⁷ One day, the watchmen⁸ saw him entering the palace armed at midnight, they seized him and reported to the Rajah. The Rajah ordered him to be put to death, but all the pillars of the State, having made much intercession⁹ for him, got (the Rajah) to spare his life. Then he ordered that he should be thrown into Solomon's prison. And the other youth, who is a captive with him, is his bosom companion,¹⁰ and he was also with him that night;¹¹ they abandoned them both in that pit. It is now three years since they were imprisoned. But no one has found out why this young man came to the Rajah's palace. God preserved my reputation.¹² Out of gratitude for that, I have imposed on myself (the task) of keeping him supplied with food and water. Since that time, I come once in eight days,¹³ and give him eight days' provisions at a time.

Last night, I saw in a dream that some man was saying:—"Rise in haste, and take a horse, a suit of clothes, a rope-ladder, and some ready money for expenses, and go to that pit, and take that helpless one out from there." On hearing this, I started up, and being pleased, I donned a man's clothes, and filled a casket¹⁴ with jewels and gold pieces, and taking this horse and these clothes with me, I went there so that I might rescue him with the rope-ladder. It was thy fate¹⁵ to obtain release from such a prison in this manner, and no one is a confidant¹⁶ in this action of mine; perhaps it was some deity who sent me for thy deliverance. Well, what was in my destiny¹⁷ has happened." Having told this story, she unfastened from a towel some cakes fried in ghee,¹⁸ pastry made of pulse, and meat curry; but first she took out some sugar-candy and

1 Note the idiom سب مین سندر تھا "he was the handsomest of all."

2 گاو دینا means "to lunge a horse," but I have translated it as above, as the boy was mounted.

3 From بهانا "to be pleasing (to)."

4 ڈھیر "much, abundant." Also as a Subs: "a heap." ڈھیرسا "heaps, lots."

5 پوشیدہ "hidden, concealed." As an Adv: "secretly." Perf: Part: of Pers: پوشیدن "to hide, &c."

6 دھراشر in the sense of "apartment," (which is evidently the meaning here), literally means "depository."

7 عشق means nothing here. Probably merely inserted to jingle with عشق.

8 چوکیدار from چوکی "a guard, watch," and دار root of Pers: داشتن "to hold, keep."

9 Lit: "having said and heard."

10 There seems to be some doubt as to the meaning of this word. Forbes gives it as "brother." It is not in Shakespear's dictionary, and Platt gives it as "nephew," the same as بھانجا. It probably merely means here "friend, companion."

11 رات (rain) Hindi for "night." (Syn: رات).

12 رت Hindi for "honour, reputation." (Syn: آبرو).

13 آٹھ "a period of eight days;" from آٹھ "eight."

14 "A little box, casket;" from صندوق "a box," and چہ dim: affix.

15 کرم "fate." Sanskrit. (Syn: قسمت).

16 "A confidant;" from Arabic حرم "to be forbidden, sacred."

17 بھاک (Hindi) "portion, lot, fate." (Syn: Persian بھرت).

18 پڑپی a thin cake made of meal fried in ghee.

dissolved it in a brass cup, and having poured some extract¹ of the musk-willow into it, she gave it to me. I took it from her hand and drank it, and afterwards eat a little breakfast. After a time, she made me tie a cloth² round my waist, and took me into the river; she cut my hair with scissors,³ and pared my nails,⁴ and, after making me bathe and wash, she dressed me, and made a new man of me.⁵ I turned my face to Mecca, and began to repeat a thanksgiving with two genuflexions,⁶ and that beautiful one continued gazing on my actions.

When I had finished my devotions, she began to question me, saying:—"What is this action which thou hast performed?" I said:—"I have worshipped the Creator⁷ who has made all things,⁷ and has caused an amiable⁸ person like thyself to perform my service, and has made thy heart kind to me, and has caused me to be released from such a prison, and whose Person is without a partner;⁹ and I have performed my devotions to Him, and rendered Him thanks." Having heard this, she began to say:—"Are you a Musalman?" I said:—"Thanks (I am), praise be to God." She said:—"My heart has been pleased by your words, teach me also, and make me recite the confession of faith." I said in my heart:—"Praise be to God that she has become a partner in our faith." In short, I repeated:—"There is no God but God, and Muhammad is the Prophet of God;"¹⁰ and I made her repeat it. We again mounted our horses, and set out from there. In the evening, when we alighted, she used to talk of religion,¹¹ and to listen with pleasure (to what I told her about it). In this same manner we travelled continuously¹² night and day¹³ for two months.

At last, we arrived in a country¹⁴ which is situated between the boundaries of Zerbād and Sarandīp.¹⁵ A city came in sight which, in population, was greater than Stamboul, and the climate was very pleasant and agreeable. The King of that city was more just, and considerate to his subjects than Kisra,¹⁶ and when I perceived this, my heart was exceedingly pleased. We bought a house, and fixed our abode there. When, after a few days, we had recovered¹⁷ from the fatigue of the journey, I got together some necessary articles, and married¹⁸ that lady according to the Muhammadan law, and began to live (with her). In the course of three years, having mixed with the great¹⁹ and small²⁰ of that place, I acquired a reputation, and created an extensive trade (*lit*: spread the splendour of trade). I at last out-ri- valled all the other merchants of that place. One day, I went to pay my respects to the Prime Minister, I saw

¹ عرق "extract, essence;" from Arabic عرق "to sweat." ² لنگی is a scarf worn as a sash round the waist, or over the shoulders. It is now worn as a head dress in the Native Army.

³ "Scissors," also an oblique cross, like that of St. Andrew. The word is derived from the Turkish. ⁴ Note the idiom ناخن لینا "to pare the nails."

⁵ *Lit*: "after a new fashion, she made me a man."

⁶ دوگانه *lit*: "double, of two sorts."

⁷ خالق "Creator," and خلقت "creation, people;" from Arabic خلق "to create."

⁸ محبوبه (f) "beloved, amiable." Passive Participle of Arabic حُب "to be loved."

⁹ From لا "not," and شریک "a partner," which is from Arabic شَرک "to share."

¹⁰ Arabic, "Lā ilāha illa Allāh, Muḥammadu-r-Rasūl Ullāh."

¹¹ ایمان "faith, religion;" from Arabic اِمن "to be safe, secure."

¹² "Successively;" from Persian پی "footstep, &c.," and هم "together."

¹³ Note the idiom روز شبانه "night and day."

¹⁴ ولایت (*lit*: "government"). Means any foreign country, but in India the word is usually used for England or Europe. ¹⁵ Sarāndīp is the Persian name for Lankā or Ceylon.

¹⁶ کسری or Cyrus, is another name for Naushīrwān, who was noted for his justice.

¹⁷ Is the Perfect Participle of Persian آسودن "to rest, to be refreshed?"

¹⁸ نکاح "marriage, nuptials;" from Arabic نَكَح "to marry."

¹⁹ اکابر Arabic Plural of کبیر "great." ²⁰ اصغر Arabic Plural of صغیر "small."

a multitude¹ of people² on the plain, and I asked someone why there was such a crowd. I ascertained that two persons had been caught committing adultery³ and robbery, and perhaps they had also been guilty of murder, and that they had brought them to stone them to death.⁴

Immediately on hearing this, I remembered my own adventures, how they had one day led me forth to impale me, and how God had saved me. Alas!⁵ who can these be,⁶ who are entangled in such a calamity? I do not know if it is true, or whether, like me,⁷ they have been involved in a false accusation. Having thrust the crowd aside, I passed in, and saw that these were my two brothers whom they were taking along with their hands tied behind their backs,⁸ and with heads and feet bare. Immediately I perceived their condition, my blood boiled up and my liver burned; I gave the bailiffs¹⁰ a handful of gold pieces and said:—"Stop⁹ for a moment." And putting my horse to full gallop,¹¹ I went from there to the house of the magistrate. I presented him with a priceless ruby, and interceded¹² for them. The magistrate said:—"A person is prosecuting them, and their crime has been proved, and the King's order has been issued, I am helpless."

At length, after much entreaty and supplication, the magistrate caused the complainant to be sent for, and in consideration of five thousand rupees,¹³ made him agree to withdraw the charge of murder. I counted out the money and gave it to him, and caused an acquittance to be written and took it, and delivered¹⁴ them from such a calamity. Asylum of the World! be pleased to ask them if I am speaking the truth, or if I am telling¹⁵ falsehoods? Those two brothers were standing there with bowed heads, like people ashamed. Well, having released them, I brought them to my house, and caused them to bathe and to be dressed, and assigned them a place to live in, in the public apartments. This time I did not produce my wife in their presence. I remained present in their service, and I used to eat with them. When it was time to sleep, I went into (my own part of) the house. Three years passed in this kind treatment of them, and they also did not commit any bad action, such as might cause me vexation.¹⁶ Whenever I went out riding anywhere, they remained in the house.

It chanced that one day this good lady¹⁷ had gone to the baths, when she came into the public apartment, no man was visible. She took off her veil,¹⁸ perhaps this second brother of mine was lying (there)

1 کثرت "multitude;" from Arabic کثر "to be numerous." 2 Lit: "the people of God."

3 "Adultery, fornication;" from Arabic زنى "to commit adultery, &c."

4 سنگسار "stoning to death;" from Persian سنگ "a stone."

5 آہا is both an interrog: particle "whether, whether or not," and an interjection "Oh! Ho!"

6 ہینکے for ہیں "they are." The former form is now obsolete.

7 Note the idiom میری طرح "like me, in the same manner as I was."

8 نڈی (also written نڈی) is the part of the arm between the wrist and shoulder, but only used in this sense with the verbs باندھنا, چڑھنا, and کسنا, when it means "to tie the hands behind the back, to handcuff." 9 توقف (tawaquf) "pause, delay;" from Arabic وقف "to stand, stop."

10 محصل "a tax-collector, bailiff." From Arabic حصل "to produce, acquire." 11 محصل "tax." 12 Note the idiom سپت پھینکنا "to put (a horse) to full gallop."

13 شفاعت "intercession;" from Arabic شفع "to intercede."

14 Note the idiom پانچ ہزار روپے پر راضی کیا "in consideration of five thousand rupees, he made him consent." 15 مخلس Lit: "a place of safety;" from Arabic خلص "to become safe."

16 بکنا "to speak." Used in a contemptuous sense for "to prate, chatter, babble, &c."

17 رنجیدگی "displeasure;" from Persian رنجیدن "to be vexed, to grieve."

18 Lit: "that fortunate lady." بی بی is wrongly printed بی بی in the Urdu text.

19 برقع is a woman's veil concealing the whole of her face and person, except the eyes, for which holes are cut, and reaching nearly to the feet.

and was awake; immediately he saw her, he fell in love with her. He told my eldest brother, and they both took counsel together to murder me. I had not the slightest intimation of this action, moreover, I was saying in my mind:—"Praise be to God, this time they have done nothing of this kind up to now, their conduct¹ has now become correct, perhaps they are ashamed² of themselves."³ One day after dinner, the tears came into my elder brother's eyes,⁴ and he began to praise his native country,⁵ and to describe the beauties of Persia. On hearing this, my second brother began to sob. I said:—"If you intend to return to our native country, well and good, I am subservient⁶ to your wishes, this also is my very desire. Now, if it pleases the Most High,⁷ I will also accompany you." I mentioned the dejection of my two brothers to that lady, and told her also of my intention. That wise person⁸ said:—"You know (best), but they again wish to practise some treachery, they are your deadly enemies, you have nourished snakes in your sleeve,⁹ and (still) you place reliance on their friendship! Do whatever your mind desires, but be on your guard against those noxious¹⁰ persons." At all¹¹ events,¹² having in the course of a short time made preparations for the journey, I pitched my camp on the plain. A large caravan assembled, and they agreed upon me as the leader and chief of the caravan.¹³ Having selected an auspicious hour, we set out, but for my part¹⁴ I remained on my guard against them (my brothers), and in every manner I obeyed their wishes, and sought to conciliate¹⁵ them.

One day, at a certain halting-place, my second brother mentioned that at a distance of a league¹⁶ from that place there was a perennial stream like that of Salsabil,¹⁷ and on the plain, tulips, poppies, narcissus, and roses, for a distance of miles, were growing spontaneously,¹⁸ and were in flower. (He went on to say) that in fact it was a wonderful place for a ramble, and that if I wished, we would go there the next day and divert¹⁹ our minds, and our fatigue also would be dispelled. I said:—"Your Honour is master, if you give the order, we will halt for to-morrow, and go there and walk about." They said:—"What can be better than this²⁰?" I gave orders to let it be known throughout the whole caravan that the next day there would be a halt. And I also told the cook to prepare breakfast (consisting) of a variety of dishes, as we should go for an excursion the next day. When morning came, these two brothers having dressed

¹ وضع primary meaning "placing, fixing, &c.;" from Arabic وضع "to place, &c." It also means "conduct" as above. ² Primary meaning "jealousy;" from Arabic غار "to be jealous."

Also "honour, modesty, shame."

³ Note the idiom غيرت كوكام فرمايا "they have felt shame."

⁴ گام فرمانا (كو) "to bring into operation, have recourse to." ⁵ آبديده هونا "to shed tears;"

from آب "water," and ديدنه "eye." ⁶ "Native country;" from Arabic وطن "to abide, dwell."

⁷ تابع "obedient, submissive;" from Arabic تبع "to follow."

⁸ Arabic "Inshā Allāh Ta'ālā." Lit: "If God the Most High wills."

⁹ عاقله is the feminine of عاقل "wise." Act: Part: of Arabic عقل "to be or become wise."

¹⁰ The same as our proverb "to nourish a viper in one's bosom."

¹¹ مزدي "a troublesome person, molester." From Arabic آذنى "to annoy."

¹² تقدير lit: "measuring, determining;" from Arabic قدر "to measure." Hence "fate, destiny."

¹³ بهر تقدير "at all events." ¹⁴ The chief of a caravan. Also called the قافله سالار.

¹⁵ Note the idiom اپني جانب مين "for my part." (Lit: "in my direction").

¹⁶ دل جوئي lit: "seeking to gain the heart (of another)." جوئي is from جو root of Persian

جستن "to seek." ¹⁷ فرسنگ is the Arabic form of Persian فرسنگ "a parasang." A measure of

distance, about 3½ English miles.

¹⁸ سلسيل (lit: "milk in which is no roughness,") is the name of one of the fountains in Paradise.

¹⁹ Lit: "growing of itself." From Persian خود "self,"

and رو from روئيدن "to grow."

²⁰ Persian, lit: "than this, what can be better?"

and put on their belts, reminded¹ me, saying :—"Come quickly while it is cool,² and be pleased to take a walk." I asked for my horse, but they said :—"One who rides, alone knows what a pleasure it is to take an excursion on foot.³"⁴ Tell the grooms⁵ to come and lead⁶ the horses."

Two slaves brought the pipes and coffee-pot, and accompanied us. We practised archery by the way as we went along. When we had gone some way from the caravan, they sent off one slave on some business, and after proceeding a little further on, they sent the other one also to call him. The ill-luck which pursued me was as if someone had put a seal on my mouth; they did exactly as they pleased, and went along keeping me engaged⁷ in conversation, but this dog had remained with me. We went a long distance; neither the fountain nor the rose garden⁸ came in sight, but there was a plain full of thorns. There I became tired, and sat down to take breath. I saw something behind me like the flash of a sword, and as I turned round to look, that gentleman, my second brother, struck me such a blow with his sword, that my head was (nearly) cleft in two. Before I could say :—"Oh tyrant! why art thou striking me?" my eldest brother cut me over the shoulder.¹⁰ Both wounds were dangerous;¹¹ I fainted and fell down, and then those two merciless ones mutilated me to their hearts' content, and covered me with blood.¹² This dog, seeing my condition, sprang upon them, and they also wounded him. After that they made marks of wounds on their bodies with their own hands, and with bare heads and feet went back to the caravan and gave out that robbers¹³ had massacred¹⁴ their brother on that plain, and that they also had fought and struggled with them, and had been wounded. (They also said) :—"Set off quickly, otherwise they will now fall on the caravan, and strip us all bare." When the people of the caravan heard the name of the Bedouins,¹⁵ they were filled with consternation, and taking fright, they took their departure and went off.

My wife had heard and kept (in her mind) the treatment (which my brothers had accorded me,) and their good qualities, as also the various acts of treachery which they had committed, and when she heard of these events from those liars,¹⁶ she quickly killed herself with a dagger, and gave up her soul to God."¹⁷ Oh¹⁸ Darweshes! when this dog-worshipping merchant had thus far related his history and misfortunes

1 یاد دلانا "to remind." From یاد "memory," and دلانا Causal of دینا "to give."

2 Note the idiom تهنڈے تهنڈے "whilst it is cool."

3 As an Adverb, "on foot;" from Persian پا "foot," and پیاده "one on foot."

4 Lit: "the pleasure there is in walking is known when one rides."

5 نفر also means "a person, individual." Here it means "a servant, groom."

6 ڈریا لینا or ڈریانا "to lead a horse by a rope;" from ڈوری "a cord."

7 پرچانا primary meaning "to make one acquainted (with), to introduce."

8 "A bed of roses;" from گل "rose," and زار a suffix used to denote a place where anything grows in abundance. 9 Lit: "until I might say." Note the idiom.

10 شانه really means "shoulder-blade." Also Persian for "a comb."

11 کاری Lit: "effectual, operative;" from کار "work." زخم کاری usually means "a mortal wound." 12 لہاں also written لوهان "covered with blood;" from لہو "blood."

13 A doer of what is unlawful. Hence "assassin, robber;" from Arabic حرم "to be prohibited."

14 Lit: "have made a martyr of him." شہید Lit: "a witness, one who is slain in the cause of religion." Hence "martyr."

15 Called "Bedouin" in English. The name of a tribe who dwell in the desert. From بدو "a desert."

16 کاذب "a liar;" from Arabic کذب "to lie."

17 Lit: "her life was surrendered to God."

18 King Āzād Bakht here begins to speak.

in this manner, on hearing it, I involuntarily wept. That merchant perceiving this, began to say :—"Point of Adoration of the Universe! were it not disrespectful, then I would strip myself naked, and uncover my whole body and show it." Moreover, to prove his veracity,¹ he tore his collar open to the shoulder, and showed me. In fact there was not four fingers² (breadth) of his body, which was whole³ and without wounds. He took off his turban⁴ in my presence; there was such a large cavity in his skull, that a whole pomegranate could be contained in it. All the pillars of the State who were present shut their eyes; they had not the power to look at it.

Then the merchant said :—"O King, salutation! when my brothers, having, as they thought,⁵ finished my business,⁶ had gone away, I was lying on one side, and the dog near me on the other, both of us wounded. I had lost so much blood from my body, that I had not the least strength, and none of my senses remained. I do not know where my breath had stopped, that I (still) survived. The place where I was lying was on the confines of the Kingdom of Sarandip, and near it was a very populous⁷ city, and in that town was a large idol-temple.⁸ The King of that place had a daughter who was exceedingly well-formed⁹ and beautiful.¹⁰

Many kings and princes were distracted¹¹ with love for her. The custom of shutting up¹² (women in the harem) did not prevail there, on which account that girl used to go roaming about and hunting all day with her companions. There was a royal garden near¹³ (where we were lying), and that day she had obtained leave from the King, and had come to that garden. Wandering about for the sake of amusement, she chanced to come out on that plain. Several of her private attendants also were riding with her. They came to where I was lying, and hearing my groaning, they stopped beside me. Seeing me in this state, they ran off and said to the Princess :—"A poor fellow¹⁴ and a dog are lying (here) weltering¹⁵ in blood." On hearing this from them, the Princess herself came to my head, and taking pity on me, she said :—"See if there is any life left in him." Two or four nurses dismounted and looked at me, and represented that I was still alive. She quickly gave orders for me to be carefully¹⁶ laid on a small carpet¹⁷ and carried into the garden.

Having taken me there and summoned the royal surgeon, she gave him many injunctions for the treatment of myself and the dog, and held out to him hopes of rewards¹⁸ and presents.

¹ Note the idiom *اپنی راستی پر* "to show his veracity." ² *Lit* : "four fingers."

³ *ثابت* *lit* : "continuing, firm, steady;" from Arabic *ثبت* "to continue, to last." It also means "correct, proper, proved." ⁴ Note the idiom *میرے حضور* "in my presence."

⁵ *عمامة* from Arabic *عم* "to comprehend, &c.," is the cloth which is wound round the head, a turban, *puggri*. ⁶ *دانست* "knowledge, opinion;" from Persian *دانستن* "to know."

⁷ The idiom is the same as in English. "Having finished my business." ⁸ *آباد* "populous, &c." Hence "a town." Generally used as the last member of Compounds, as Allahabad, &c.

⁹ "Idol-temple." From *بت* "an idol," and *خانه* "a house, &c." ¹⁰ *Lit* : "of approved form;" from Arabic *قبل* "to receive, accept." ¹¹ *صاحب* is here used in the sense of "possessed of."

¹² "Ruined;" from Arabic *خر* "to be in a state of ruin." It probably here means "wretched, miserable." ¹³ *حجاب* *lit* : "a veil, curtain;" from Arabic *حجب* "to prevent, &c."

¹⁴ Note the idiom *ہم سے نزدیک* "near me, or near us." ¹⁵ *مردودا* for *مرد* "man." This form is generally used in contempt, except by women. Here it is used in pity, "this poor fellow." ¹⁶ Also written *شرابور* meaning "wet through, dripping."

¹⁷ *امانت* really means "a thing committed to the care of a person;" and, as an Adverb, "intact, untouched." It seems to be used in the wrong sense here for "carefully."

¹⁸ *قالیچہ* "a small carpet." Diminutive of *قالین* "a carpet."

¹⁹ *Lit* : "made him hopeful of rewards, &c."

That surgeon¹ thoroughly wiped² my whole body, and cleansed it from dust and blood, and having washed my wounds with wine, he stitched them up and put plaster on them, and, instead of water, he dropped³ the essence of the musk-willow down my throat. The Princess herself remained sitting at the head of my bed, and made them wait on me; and during the whole day and night she gave me some broth and sherbat to drink with her own hands, two or four times. At last, my senses came back to me; then I perceived that the Princess was saying with great concern:—"What blood-thirsty⁴ ruffian perpetrated this cruelty⁵ upon thee? He was not even afraid of the great idol!" After ten days, through the efficacy of the spirits, sherbat, and electuaries,⁶ I opened my eyes; I saw that the Court⁷ of Indra : was assembled round (me), and that the Princess was standing at the head of my bed. I heaved a sigh, and attempted to make some movement, but I had not the strength (to do so). The Princess said kindly:—"Oh Persian!" keep up your spirits, do not grieve; although some tyrant has brought thee to this state, yet the great idol has made me kind to thee; thou wilt now get well."

I swear by that God¹⁰ who is One, and who has no partner, that on seeing her, I again became senseless; the Princess also perceived it, and with her own hand sprinkled rose-water over me with a rose-water sprinkler.¹¹ In the space of twenty days, my wounds filled up and granulated. At night, when all were asleep, the Princess always used to visit me, and used to go away, after giving me food and drink. In short, in the space of forty days,¹² I took the bath (of convalescence); the Princess was very much pleased, and she gave the surgeon a handsome reward, and made me dress. By the favour of God, and the care¹³ and exertions¹⁴ of the Princess, I became quite well and strong,¹⁵ and my body became exceedingly robust,¹⁶ and the dog also grew fat.¹⁷ During the day, she used to give me wine to drink, and used to amuse herself by listening to my conversation. I used also to divert her mind by telling her some short tale¹⁸ or marvellous narrative.

One day, she began to question me, saying:—"Tell me your history, as to who you are, and how these adventures have happened to you." I related to her the whole of my circumstances from beginning to end. On hearing them, she began to cry, and said:—"I will now treat thee in such a manner that thou wilt forget all thy misfortunes. I said:—"God

1 *Lit*: "barber." Barbers in the East perform minor operations, such as bleeding, cupping, &c.

2 پانچہ by itself has no meaning. Is used here as an Intensive.

3 From چوانا "to cause to drop, filter."

4 خون خوار "bloodthirsty;" from Persian خون "blood," and خواردن "to eat, to drink."

5 ستم is the Persian for "tyranny, oppression." Arabic *syn*: ظلم.

6 "Electuary." Drngs mixed with honey, opium, &c. From Arabic عجن "to knead."

7 Indra is the Hindu Jupiter, who holds his Court in Swarga.

8 Also written اکهارا. Means "an arena, place of assembly." Also, as above, "an assembly, band."

9 *Lit*: "foreigner." The Arabic name for a Persian. From Arabic عجم "to have an impediment (in speaking Arabic)."

10 Note the idiom قسم آس خدا کی "I swear by that God."

11 پاشی "sprinkling;" from Persian پاشیدن "to sprinkle." This word is used in Compounds for "sprinkler, diffuser."

12 چارہ is a period of forty days (of fasting, convalescence, &c.).

13 "Care, attention;" from خبر "care, &c.," and گیر the root of Persian گرفتن "to take."

14 سعی "exertion, effort;" from Arabic معي "to labour, be active."

15 This word is چاق and not جان, as printed in the Urdu text. چاق چوبند "hale and hearty, robust."

16 *Lit*: "ready." It also means "plump, fat (as an animal)."

17 فربه Persian for "fat, stout." *Syn*: موٹا.

18 *Lit*: "a half-story."

keep you in safety, you have bestowed new life on me, I have now become and remain your's; for God's sake be pleased always in this same manner to regard me favourably." In short, she used to remain seated all night alone with me, and kept me company.¹ Some days her nurse also remained with her; she used to listen and converse² on all kinds of subjects. When the Princess used to get up and go away, and I was alone, after having performed my ablutions,³ I used to say my prayers secretly in a corner.

Once it thus happened, that the Princess had gone to her father, and I, at my ease, having performed my ablutions, was continuing reciting my prayers, when suddenly the Princess came in, talking with the nurse, saying:—"Let us see what the Persian is doing now, and whether he is asleep or awake." She was astonished at not finding me in the room, and said:—"Hallo!⁴ where has he got to? he has surely not formed an attachment⁵ to anyone!" She began to peer into every hole and corner,⁶ and to search for me. She at last emerged at the place where I was performing my devotions. That girl had never⁷ seen anyone praying (after the fashion of the Muhammadans), and she stood silently looking on. When I had finished my devotions, and lifted up my hands for the benediction,⁸ and prostrated⁹ myself, she involuntarily burst out laughing, and said:—"What, has this man become mad?¹⁰ What sort of actions are these which he keeps on performing?"

When I heard the sound of laughter, I was afraid in my heart. The Princess came forward, and began to question me, saying:—"Oh Persian! what is this thou wast doing?" I was unable to give her any answer. In the meantime, the nurse said:—"I take thy calamities on me, I am thy sacrifice!¹¹ It thus appears to me that this person is a Musalman, and that he is the enemy of Lat and Manat;¹² he worships an unseen¹³ God." Immediately the Princess heard this, she struck her hands together,¹⁴ and was much enraged, saying:—"I did not¹⁵ know that he was a Turk,¹⁶ and that he denied¹⁷ our gods; he had even then¹⁸ fallen under the displeasure of our great idol." I have acted wrongly in taking care of him and keeping him in my house." Saying this, she went away. When I heard it, I was much disturbed, wondering how she would treat me now. On account of fear, sleep forsook me; I involuntarily kept on crying until the morning, and I was bathing my face with my tears.

I passed three days and nights weeping in this same fear and hope.¹⁹

1 صحبت "companionship, society;" from Arabic صحب "to associate with."

2 ذکر مذکور lit: "mention and mentioned;" both from Arabic ذکر "to remember, mention."

3 "Purity, cleanliness, ablation;" from Arabic طهر "to become clean, pure."

4 این (ain) "What?" Also an Interjection "How! Hallo!"

5 لگا (laggā) "attachment,

linison." لگا لگانا "to form an attachment to."

6 This word should be کنہرا or کنہرا, and not کنرا as printed in the Urdu text. کونا کنہرا "every hole and corner."

7 کاهیکو "why?" Is here used to express a negative "not, never." This frequently occurs in Urdu.

8 دعا "prayer, benediction, invocation;" from Arabic دعا "to pray."

9 سجدہ "a prostration;" from Arabic سجد "to prostrate oneself (in prayer)."

10 Lit: "a hypochondriac;" from سودا "melancholy, the black bile," which is from Arabic اسود "black."

11 Forms of benediction used by females.

12 Idols worshipped of old by pagan Arabians.

13 کن is a negative prefix, corresponding to the English un-, and in-.

14 Note the idiom ہاتھ ہاتھ پر مارا "she struck her hands together."

15 Vide note 7 above. An interrogative is here again used for a negative.

16 Idolaters call Arabs and Persians, and Muhammadans generally "Turks."

17 "Denying, rejecting;" from Arabic انکر "to deny, reject."

18 When she found him lying wounded.

19 رجاء "hope, expectation;" from Arabic رجا "to hope."

I never closed my eyes.¹ On the third evening, the Princess, who was very much² intoxicated³ with wine, came to my apartment in company with her nurse. She was filled with wrath, and she brought in her hand a bow and arrows, and sat down outside on the edge of a flower-bed. She demanded a cup of wine from the nurse, and having drunk it, she said —“Nurse⁴ is that Persian who is involved in the anger⁵ of our great idol, dead,⁶ or is he still alive?” The nurse said —“May I take thy calamities⁷ some breath still remains (in him)” She said —“He has now fallen from my favour (// sight), but tell him to come out.” The nurse called out to me, and I ran there, and saw that the countenance of the Princess was flushed⁸ with anger, and had become red. My spirit did not remain in my body, I saluted her, and stood with folded hands. She looked angrily at me, and said to the nurse —“If I were to kill this enemy of (our) religion with an arrow, then will the great idol forgive my fault⁹ or not?” I have committed a great crime, inasmuch as I have kept him in my house and tended him.”

The nurse said —“What fault has the Princess committed? She did not harbour an enemy wittingly, you had compassion¹⁰ on him, and in exchange for good, you will receive good, and he will some time or other receive the recompense¹¹ for his wickedness from the great idol.” On hearing this, she said —“Nurse! tell him to sit down.” The nurse made me a sign to sit down, and I seated myself. The Princess drank another cup of wine, and said to the nurse:—“Give this unfortunate one also a cup, so that he may die easily.” The nurse gave me a cup, I drank it without objection,¹² and saluted her, she never looked in my direction, but she was furtively¹³ casting side-long glances at me. When I became exhilarated¹⁴ (with the wine), I commenced to repeat poetry, amongst which,¹⁵ I recited this couplet also:—

“I am in thy power say,¹⁷ I now live—well! what then?”

“If one has breathed a little under the dagger,—well! what then?”

She smiled on hearing this, and looking towards the nurse, she said —“What art thou sleepy?” The nurse, understanding what she wanted, said —“Yes, sleep¹⁸ has overcome me.” She then took her leave and went¹⁹ about her business.²⁰ After a time, the Princess demanded a cup from me, I filled one quickly and presented it to her. She took it coquettishly from my hand and drank it off. Then I fell at her feet. The Princess

¹ Lit. “I never winked my eyes.” ² In Urdu text, read نیری for تیری

³ نشا ‘intoxication,’ from Arabic نشأ ‘to be intoxicated’

⁴ مہجور ‘intoxicated,’ Passive Participle of Arabic خمر ‘to suffer from intoxication’

⁵ دبا is the diminutive or endearing form of دانی ‘a wet nurse’

⁶ قہر ‘power, force’ Also ‘rage, fury,’ from Arabic قہر ‘to overcome, conquer’

⁷ مولا is the Perfect Participle of Hind مولا ‘to die’ ⁸ Vide note 11 on page 121

⁹ From تہنا ‘to flush, grow red (in the face)’ Also ‘to sparkle’

¹⁰ خطا ‘a fault,’ from Arabic خطأ ‘to do wrong’

¹¹ توس Hind ‘pity, compassion’ In Persian, it means ‘fear, terror’

¹² ثمرہ Lit. ‘fruit, produce’ Arabic لمر

¹³ عذر ‘excuse, apology,’ from Arabic عذر ‘to excuse’ Also ‘objection’

¹⁴ چوری چوری ‘by stealth, furtively.’ چوری ‘thieving’ Also ‘stealth’

¹⁵ سرور ہونا ‘to be exhilarated (with wine),’ from Arabic سر ‘to gladden, &c’

¹⁶ Lit. ‘from that amount’ (Persian) ¹⁷ گو Imperative of Persian گفتن ‘to speak’

¹⁸ خواب ‘sleep,’ from Persian خوابیدن ‘to sleep’

¹⁹ وصل ‘joined’ Active Participle of Arabic وصل ‘to join’

²⁰ Lit. ‘she became joined with hell.’

stroked me with her hand, and began to say:—"Oh ignorant person!¹ what evil hast thou seen in our great idol, that thou hast begun to worship² an unseen God?" I said:—"You must be just;³ be pleased to reflect for a little, whether that God is worthy of being worshipped, who, with a drop⁴ of water, has created a lovely person like you, and has given you this beauty and loveliness, so that in a moment⁵ you distract⁶ the hearts of thousands of human beings. What sort of thing is an idol that anyone should worship it? The stone-cutters⁷ hew a stone into shape, and spread a net for fools.⁸ Those people whom the devil has deceived, look upon the thing created⁹ as the creator,⁹ and they bow down their heads before that which they have made with their own hands. And we are Musalmans, and we believe in Him who has created us; for those people He has created hell,—for us Paradise. If the Princess would direct her faith towards God, she would then find the advantage (*lit*: taste) of it, and she would distinguish between right and wrong, and would understand that her (present) belief¹⁰ was a mistaken one."

At last, from hearing such admonitions and exhortations as these, the heart of that hard-hearted¹¹ one was softened.¹² By the favour and mercy of God, she began to weep, and said:—"Very well, teach me also your religion." I initiated¹³ her into the tenets of the Faith, and she repeated them with a sincere heart, and having repented and asked for pardon,¹⁴ she became a Musalman. I then fell at her feet, and until the morning, she continued repeating the Creed, and imploring forgiveness, then she began to say:—"Well, I have indeed accepted your religion, but my parents are infidels; what remedy is there for them?" I said:—"You are not to blame for them;¹⁵ according as a person does, so he will receive." She said:—"They have betrothed¹⁶ me to the son of my paternal uncle, and he is an idolater; if the marriage should take place to-morrow, which God forbid!¹⁷ and that infidel should form a union with me, then it will be a great evil.¹⁸ It is necessary from now to take thought for this, so that I may escape¹⁹ from that calamity." I said:—"What you say is very reasonable, do whatever you think best (*lit*: what comes into your mind)." She said:—"I will not now remain here, I will go away somewhere." I asked her saying:—"How will you manage to escape, and where will you go to?" She answered:—"First do you leave me; go and live with the Musalmans in the inn, so that all may hear of it, and may not

1 جاهل "ignorant, an ignorant person;" from Arabic جهل "to be ignorant."

2 پرستش "worship;" from Persian پرستیدن "to worship."

3 Lit: "justice is the condition."

4 قطرة "a drop;" from Arabic قطر "to drop."

5 "Time, moment, second." (Arabic.) آن کی آن میں "in a trice."

6 دیوانہ "mad, possessed, &c." From Persian دیو "an evil spirit."

7 تراش "cutting, carving;" also "a cutter, &c." From Persian تراشیدن "to hew, carve"

8 Lit: "most foolish;" from Arabic حقیق "to be foolish."

9 مانع "creator, maker," and مصنوع "created," are both from Arab: صنع "to make, create."

10 "Faith, trust, belief;" from Arabic عقد "to tie firmly."

11 سنگ دل "hard-hearted;" from سنگ "stone," and دل "heart."

12 This word should be ملائم and not ملایم, as printed in Urdu Text. ملایم "soft;" from Arabic لائن "to heal, mend, cement." 13 تلقین "instruction, initiation;" from Arabic لقن "to perceive, understand."

14 "Asking for pardon;" from Arabic غفر "to pardon."

15 Lit: "from your calamity." Meaning "you are not responsible for them."

16 منسوب "engaged, betrothed." Passive Participle of Arabic نسب "to connect (with), &c."

17 Lit: "God not having wished." From Persian خواستن "to wish."

18 قباح "baseness, evil;" from Arabic قبح "to be base."

19 نجات "escape, liberation;" from Arabic نجا "to escape from."

suspect you.¹ Do you continue there inquiring about ships, and be pleased to let me know when a ship may be sailing for Persia. I will continue sending² the nurse frequently to you for that purpose, and when you send word,³ I will come out and will embark on the ship,⁴ and will go (with you), and will obtain release from the hands of these unfortunate infidels.”⁵ I said:—“I have become a sacrifice⁶ for your life and faith; what will you do to the nurse?” She said:—“It is easy⁷ to dispose of her; I will give her some deadly poison⁸ in a cup to drink.” This plan was decided upon. When it was day, I went to the caravansary, and hired a room and took up my abode in it. In that separation, I only remained alive in the hope of a (re-) union (with her). When, in two months, the merchants of Rum, Syria, and Isfahan collected, they resolved to set out by sea,⁹ and they commenced to load their goods on the ship. From living in one place (with them), I had made many acquaintances,¹⁰ and they began to say to me:—“Well,¹¹ Sir! Do you also come along, how long will you remain in this land of infidels?”¹² I answered, saying:—“I possess nothing, that I should go to my native country; all my possessions¹³ consist of only a female-slave, a dog, and a box; if you will give me a little room to sit down, and will settle the passage-money,¹⁴ then my mind will be at ease, and I also will embark.”

The merchants put a cabin at my disposal,¹⁵ for which I paid the passage-money, and with my mind at ease, I went on some pretext to the house of the nurse, and said:—“Oh, mother! I have come to take leave of thee, I am now going to my native country; if by thy favour, I could get one look at the Princess, it would be a great thing.” At last the nurse consented. I said:—“I will come to-night, and will wait at a certain place.” She said:—“Very well.” After I had spoken (with her), I returned to the inn, and taking up my box and bedding, I conveyed them on to the ship, and confided them to the master,¹⁶ and said to him:—“I will come to-morrow morning, and will bring my slave-girl.” The Captain said:—“Be pleased to come in good time (quickly), as we shall weigh anchor in the morning.” I said:—“Very good.” When night fell, I went and waited at that place which I had appointed¹⁷ with the nurse. When one watch of the night had passed, the door of the palace opened, and the Princess came out, wearing soiled and dirty garments, and carrying a box of jewels; she gave that casket¹⁸ into my charge,

¹ Note the idiom گمان لیجانا (پہر) “to suspect.”

² Continuative or Frequentative, formed by adding کونا to a Perfect Participle.

³ کہلا بھیجنا “to send word, a message;” from کہلانا Causal of کہنا “to say.”

⁴ Note the idiom کشتی پر سوار ہونا “to embark on a ship.”

⁵ “Infidel;” from بیہ “without,” and دین “religion.”

⁶ قربان “a sacrifice.” *Lit*: “that by which one draws near God;” from Arabic قرب “to approach.”

⁷ سہیل “easy, simple;” from Arabic سہل “to be smooth, soft.”

⁸ زہر ہلاہل “deadly poison.” *Syn*: زہر قاتل.

⁹ Note the idiom تری کی راہ سے “by sea.”

¹⁰ “Slight acquaintance, knowing by sight;” from آشنا “acquaintance,” and صورت “form, figure.”

¹¹ Generally used as an Interrogative “Why? &c.” Here used as an exclamation “Well! &c.”

¹² کفرستان “country of infidels;” from کفر “infidelity,” and ستان a suffix denoting “place.”

¹³ *Lit*: “I keep in my stock.”

¹⁴ نول Arabic “passage-money (by ship or boat).” Also “freight-money (on goods).”

¹⁵ نحت *lit*: “subjection, control, &c.” As an adverb “beneath.”

¹⁶ ناخدا “captain of a ship;” from ناو “a ship, boat;” and خدا “master, lord.”

¹⁷ وعدہ “promise, word;” from Arabic وعد “to promise.”

¹⁸ پٹاری “A small box or basket.” *Dim*: of پٹار.

and came along with me. We arrived at the seaside as the morning was breaking, and having embarked in a skiff,¹ we went on board the ship; this faithful² dog was with us. When it was broad daylight,³ we weighed anchor and set sail, and were making good headway (proceeding along at our ease), when the report of a discharge of cannon reached us from the port. All were struck with astonishment and anxiety; they brought the vessel to anchor, and they began to talk excitedly amongst themselves, saying:—"Perhaps the harbour-master⁴ will commit some treachery, what is the reason of the guns being fired?"⁵

It happened that all the merchants had good-looking slave-girls with them, and through fear of the harbour-master, lest⁶ he should seize them, they all shut up their female slaves in their chests. I also did the very same thing, that is to say, I seated my Princess in my chest, and locked it up. In the meantime, the harbour-master came in sight seated in an Arab boat,⁷ together with his attendants, and coming along, he arrived at the ship, and came on board. Perhaps the reason of his visit was this, that when the King received the news of the death of the nurse and of the disappearance of the Princess, for fear of scandal he did not mention her name,⁸ but gave orders to the harbour-master, saying:—"I have heard that the Persian merchants have some very⁹ handsome female slaves with them, and I wish to take them for the Princess; do you stop¹⁰ them (the merchants), and bring into my presence as many female slaves as there may be on board the ship. After seeing them, the price of those which I approve of will be paid over, otherwise they will be returned."¹¹

In accordance with the King's commands, this harbour-master has himself come on board the ship for this purpose. There was another person near me; he also had a beautiful¹² female slave¹³ shut up in his chest.¹⁴ The harbour-master came and sat down on that very chest, and he began to make them take out¹⁵ the slave-girls. I thanked God (saying to myself):—"Well! there is no mention of the Princess." In short, the harbour-master's men made as many female slaves as they found, get into the boat, and the harbour-master himself said also laughingly¹⁶ to the owner of the chest on which he was sitting:—"Thou hadst also a slave girl with thee." That fool¹⁷ said:—"I swear¹⁸ by your Honour's feet,¹⁹ I am not the only one who has done this act (*lit*: I have not done this act), they have all through fear of you, concealed their slave-girls in their chests." On hearing this, the harbour-master

¹ Evidently a corruption of the English word "long-boat," not to be found in the dictionaries.

² "Faithful;" from وفا "fidelity," which is from Arabic وفى "to perform a promise," and دار root of Pers: داشتن "to keep." ³ Note the idiom جب صبح خوب روشن ہوئی "when it was broad daylight." ⁴ شالہ بندر "harbour-master." Also means "a principal port."

⁵ Note the idiom توپ چھوڑنا "to fire a gun."

⁶ مبادا "lest, perchance;" from م "not," and باد Optat: of Persian بردن "to be."

⁷ غراب a kind of Arab boat. Also means in Arabic "a raven, a crow."

⁸ Note the idiom اسکا نام نہ لیا "he did not mention her name."

⁹ The adjective repeated to express "very." ¹⁰ From روکنا "to stop, arrest, challenge (as a sentry)." ¹¹ واپس ہونا "to be returned;" واپس دینا "to return, send back;" from Persian

وا "back," and پس "after, behind." ¹² بانڈی "a female slave, bondmaid." Syn: لونڈی.

¹³ Lit: "of approved appearance." ¹⁴ For صندوق in Urdu text, read صندوق.

¹⁵ نکالنا "to be taken out;" نکالنا "to take out;" نکالوانا "to cause to take out."

¹⁶ Note the idiom ہنسنے ہنسنے "smilingly, laughingly."

¹⁷ احمق Vide note 8 on page 123.

¹⁸ سوگند is Persian for "oath." Hind: سون. Arabic قسم.

¹⁹ Note the idiom آپکے قدموں کی سوگند "I swear by your Honour's feet."

began to search¹ all the boxes. He opened² my chest also, and having taken the Princess out, he carried her off with the rest. I was seized with a strange kind of despair³ (thinking to myself):—"Such a thing as this has happened,"⁴ so that thy life has been lost in vain;⁵ and now let us see how he will treat the Princess."

In anxiety about her, I forgot all fear⁶ for my life, and remained all day and night praying to God (for her). When it was morning, they placed all the slave-girls in a boat,⁷ and brought them back; the merchants were pleased, and each took his own⁸ slave-girl; they all came, except only⁹ the Princess, (who) was not amongst them. I made inquiry, saying:—"My slave-girl has not come, what is the reason of this?" They answered:—"We do not know,"¹⁰ perhaps the King has taken a fancy to her." All the merchants began to sympathise with me and console¹¹ me, saying:—"Well, what has happened, has happened, do not thou be distressed, we will all make a subscription and pay you her value." I lost my senses. I said:—"I will not now go to Persia;"¹² and I said to the boatmen:—"Oh friends! take me also along with you, and be pleased to put me ashore." They agreed to do so; I got off the ship, and went and seated myself in the Arab boat,¹³ and this dog also came along with me.

When I arrived at the port, I retained only¹⁴ the casket of jewels which the Princess had brought with her; the whole of the rest of my property I gave to the harbour-master's servants, and I began to wander,¹⁵ spying about, thinking I might perhaps get some news of the Princess; but I never found any trace of her, nor could I obtain any clue¹⁶ to this affair. One night, by some device, I even got into the King's palace and searched for her, but I could get no information. For about a month, I explored¹⁷ the streets and quarters of the city, and through that grief I brought myself to death's door, and began to wander about like a lunatic. At length I thus reflected in my mind:—"It is likely that my Princess may be in the house of the harbour-master, and if she is not there, she is nowhere else." I was wandering round¹⁸ the house of the harbour-master, looking about to see if I could anywhere find a passage so that I might enter (by it).

A drain appeared (sufficiently large) to admit of the passage (it: coming and going) of a man, but an iron grating was placed over the mouth of it.

1 جہازا *lit*: "sweeping." Also used, as above, for searching a house, person, &c., for stolen property.

2 کھلنا "to open" is the trans: of کھلنا "to open," (intrans.).

3 "Despair;" from مایوس *Pass*: Part: of Arab: یئس "to despair."

4 Note the idiom یہ ایسی حرکت پیش آئی "Such a thing as this has happened."

5 مفت *lit*: "acquired without cost or labour." Also, as above, it means "in vain, uselessly."

6 ڈر "fear;" from ڈرنا "to be afraid." ڈرانا "to frighten."

7 کشتی seems to be used indifferently for "a boat" and "a ship." Here it evidently means "boat," and at top of page 124, "ship." 8 The Pronoun repeated to signify "each his own."

9 ایک here means "only."

10 واقف "informed of, aware." Act: Part: of Arab: وقف "to be intent (on), &c."

11 *Lit*: "heart-soothing;" from دل "heart," and آس root of Pers: آسودن "to soothe, tranquillise." 12 Note the idiom میں عجم کو نہیں جانے گا "I will not go to Persia." آدمی is understood after کا. *Lit*: "I am not the man to go, &c."

13 This word غراب (*ghurāb*) an Arab boat, has been corrupted in English into "grab."

14 Note the idiom اُسے تو رکھ لیا "I kept that only." 15 This should be پہرنا (*phirna*) "to go about, &c.," and not پہرنا as printed in Urdu text, which would be *pahirna* "to put on, wear."

16 پتا "sign, mark, &c." پتاپانا "to obtain a clue." 17 چھاننا *lit*: "to strain, filter." Hence "to search minutely." The verb مارنا is used as an Intensive. 18 گرد پیش "neighbourhood;" also "around." From گرد "round, around," and پیش "in front."

I formed the intention of entering by way of that drain,¹ and I took off my clothes and descended into that filthy² slime. I broke that grating³ with a thousand difficulties, and penetrated into the secret harem⁴ by way of the sewer.⁴ I dressed myself up as a woman, and began to stare about in every direction. From one of the apartments, a noise fell on my ear as if some one was continuing reciting prayers.⁶ Proceeding forward, I saw that it was the Princess, who was weeping in a strange manner, and was continuing to prostrate herself,⁷ and was praying to God, saying:—"As a favour⁸ to Thy Prophet and his pure descendants, deliver me from this land of infidels, and let me once⁹ have a happy meeting with that person who guided me to the orthodox Faith." Immediately I saw her, I ran and fell at her feet. The Princess embraced me, and we both for a moment sank into a state of unconsciousness. When our senses returned,¹⁰ I inquired of the Princess what had happened. She said:—"When the harbour-master took all the female slaves ashore, I was praying to God that my secret should not by any chance be disclosed, and that I should not be recognised, and that thy life might not be imperilled. He (God) is such a Concealer,¹¹ that no one ever perceived that I was the Princess. The harbour-master was inspecting each one with a view to purchase.¹² When my turn came, he approved of me, and sent me secretly into his house; he presented the others¹³ before the King.

"When my father saw that I was not amongst them, he dismissed them all; all this stratagem¹⁴ was on my account. He has now given out that (I) the Princess is very ill, and if I do not appear, the news of my death will some day be spread¹⁵ over the whole kingdom, so that the King may not be disgraced. But now I am in this difficulty,¹⁶ that the harbour-master harbours another design with regard to me in his mind, and is always sending for me to sleep with him, but I do not consent. Inasmuch as he is enamoured of me, up till now he seeks that I should comply willingly,¹⁸ and therefore he keeps quiet.¹⁷ But I am terrified (wondering) how long this will last.¹⁹ I therefore also have settled this in my mind that when he makes any further attempt on me, I will give up my life and die. But from meeting with thee another contrivance has occurred

¹ بدرو *lit*: "going out;" from بدر (ba-dar) "out, out of doors," and رو root of Pers: رفتن "to go." Hence "outlet, channel."

² "Dirty, filthy." Verb: Adj: from Arab: نجس "to be dirty."

³ جالی *lit*: "network;" from جال "a net."

⁴ سندانس Also means "a cesspool, sink."

⁵ *lit*: "Secret apartment." That reserved for the concubines of great men, into which their wives cannot come.

⁶ "Prayer, supplication;" from Arab: نجا "to escape, be saved;" also "to counsel."

⁷ *lit*: "nose-rubbing."

⁸ صدقة *lit*: "alms, gift." Hence "favour, kindness."

⁹ ایکبار "Once;" from ایک "one," and بار "time, turn"

¹⁰ *lit*: "Came to place."

¹¹ *lit*: "One who veils or conceals." An epithet of God. From Arab: ستر "to veil, conceal."

¹² "Buying, purchasing;" from Pers: خریدن "to buy."

¹³ Inflected plural of اور "another, and."

¹⁴ This word might also be پرینچ "deceit, stratagem;" in which case it would be translated "all this deceit."

¹⁵ *lit*: "will fly;" from اُڑنا "to fly."

¹⁶ *lit*: "Punishment;" from Arab: عذب "to prevent, deter." Here it means "difficulty, fix."

¹⁷ *lit*: "remains silent."

¹⁸ *lit*: "until now my compliance is acceptable."

¹⁹ نہیگی from نہنا "to last, continue."

to my mind ; no other way of escape¹ is apparent except this one, and if God wills, (it will succeed).”²

I said :—“Tell me, then, what sort of a plan is it?” She began to say :—“If thou wilt use some endeavour and labour, it will then be possible.” I said :—“I am obedient to your commands,³ if you give me the order to do so, I will jump right⁴ into a burning fire, and if I could obtain a ladder, I would for your sake, mount up to Heaven. I will carry out whatever you order me to do.” The Princess said :—“Do thou go into the temple of the great idol, and at the place where they remove their shoes, a piece of black canvas is lying. It is the custom in this country that whoever becomes poor⁵ and necessitous,⁶ covers himself with that canvas, and sits down in that place. The people of this place who go (there) on a pilgrimage⁷ give him (alms), each one according to his ability.”⁸

“When, in two or four days, he has collected (a certain amount of) money, the priests of the temple⁹ present him with a robe of honour at the expense of the great idol, and dismiss him. He, having become an opulent¹⁰ man, goes on his way, and no one knows who he is. Do thou also go there and sit under that mat,¹¹ and keep thy hands and face carefully concealed, and do not speak to anyone. After three days, notwithstanding that the Brahmans and idolaters will (want to) give thee a rich robe and dismiss thee, do not on any account (*Lit.* : never) get up from there. When they urgently entreat thee, then be pleased to say :—‘I have no need¹² of rupees or money, I do not hunger after wealth,¹³ I am a wronged person,¹⁴ and have come to make a complaint¹⁵; if the mother of the Brahmans does me justice, then it will be well, otherwise the great idol will give me redress, and this same great idol will listen to (*Lit.* : arrive at) my complaints against my oppressor.’ Until that mother of the Brahmans comes to you herself, however much anyone reasons with you, be pleased not to consent (to go away). At last, being helpless (in the matter), she herself will come to thee. She is a very old woman, being two hundred and forty years old, and thirty-six sons have been born to her, who are the officials of the idol temple, and she bears a very exalted rank with the great idol. For this reason her command carries so much weight,¹⁶ that all the people of this country, small and great, consider that their prosperity¹⁷ depends on her word,¹⁸ and whatever she commands, they obey implicitly.¹⁹ Having caught hold of her skirt, be pleased to say to her :—“Oh, mother ! if thou wilt not obtain justice for me, an indigent traveller,

¹ For *مخلصی* in Urdu Text, read *مخلصی*.

² *Lit.* : “if God wills, except this idea, any other way of escape does not appear.”

³ From *فرمان* “order,” and *برداشتن* from Pers : *برداشتن* “to support, take upon oneself.”

⁴ *Lit.* : “jump and fall into.” *پرتا* used as an Intensive.

⁵ “Penniless, indigent;” from Arab : *افلس* “to become insolvent.”

⁶ *محتاج* “needy.” Pass : Part : of Arab : *احتاج* “to be in want (of).”

⁷ “Visiting (a shrine), pilgrimage.” From Arab : *زار* “to visit.” This word is out of place here, as it applies only to Muhammadans.

⁸ *مقدور* “power, ability.” Pass : Part : of Arab : *قدر* “to have power.”

⁹ The Brahmans who preside at the temple of an idol. The office is hereditary.

¹⁰ *توانگر* contracted form of *توانگر* “powerful, rich;” from Pers : *توانیدن* “to be able.”

¹¹ *پلاس* Persian for “canvas.” *Syn.* : *ثابت*.

¹² *درکار* “necessary;” from Pers : *در* “in,” and *کار* “work, &c.”

¹³ *Lit.* : “I am not hungry of wealth.”

¹⁴ *مظلوم* “wronged, oppressed.” Pass : Part : of Arab : *ظلم* “to act wrongfully.”

¹⁵ *فریاد* *Lit.* : “Exclamation, cry for help.” Hence “complaint.” ¹⁶ *Lit.* : “her command is so large.”

¹⁷ “Prosperity, good fortune;” from Arab : *سعد* “to be prosperous.”

¹⁸ *Lit.* : “they consider what she says to be their good fortune.”

¹⁹ *Lit.* : “they obey on their head and eyes.”

from the tyrant, then I will dash¹ (my head) in the service of the great idol, and he will at last have compassion on me, and will make intercession² for me to thee.’

“After that, when that mother of the Brahmans asks thee all thy circumstances, be pleased to say to her:—‘I am an inhabitant of Persia; for the sake of performing a pilgrimage³ to the great idol, and having heard of your justice, I have come here from a great distance.⁴ I lived for some time in comfort; my wife also had come with me; she is young, and of handsome form and appearance,⁵ and has good features.⁶ I do not know how the harbour-master (managed to) see her, (but) he took her away from me by force, and has placed her in his own house. And the custom of us Musalmans is this, that whatever person, for whom it is unlawful to enter the harem,⁷ sees our women, or takes them away, then it is necessary⁸ to kill him in whatever way we can, and to take possession of our wives; and otherwise we leave off eating and drinking, because, as long as he may remain alive, that woman is forbidden to her husband. Being now helpless, I have come here; let us see what justice you mete out.’” When the Princess had instructed and tutored me in all this (story), I took my leave, and went out by that selfsame passage,⁹ and replaced the iron grating (behind me).

When it was morning, I went into the idol-temple, and sat down after covering myself with that black canvas. In three days, so many rupees, and gold pieces, and clothes, were collected by me, that they formed (quite) a store.¹⁰ On the fourth day, the priests, performing their worship,¹¹ and singing and playing (on instruments), and bringing a robe of honour, came to me, and began to (try and) dismiss me; (however), I would not consent (to go), and I cried for justice¹² to the great idol, saying:—“I have not come here to beg; ¹³ moreover, I have come to the great idol, and to the mother of the Brahmans, for the purpose of getting justice, and I will not go away from here until justice is done to me.” On hearing this, they went into the presence of that old woman and related to her the circumstances of my case. After that, a Brahman¹⁴ came, and began to say to me:—“Come along, the mother is calling for thee.” I immediately went¹⁵ into the temple,¹⁶ covered from head to foot with the black canvas. I saw that the great idol was seated on a jewelled throne,¹⁷ set with rubies, diamonds, pearls, and coral, and that a rich carpet¹⁸ was spread on a golden¹⁸ chair, on which, clad in black, an old

¹ Note the idiom تکرین مارنا “to come into collision (with), to dash against;” also تکرین کھانا.

² سفارش for سپارش “intercession, recommendation.” From Persian سپاردن.

³ زیارت Vide note 7 on page 128.

⁴ Lit: “black kos.” It means “a great distance.”

⁵ شکل “form, figure, likeness;” from Arab: شکل “to be like, to be a match.”

⁶ Lit: “correct as to her eyes and nose.”

⁷ نامحرم A person who cannot enter the harem.

⁸ واجب “necessary;” Active Part: of Arab. وجب “to be necessary.”

⁹ تابیدن is properly an aperture to admit light. From Persian تابتن “to shine, &c.” This hardly agrees with the description of the passage he entered by, which was called “a sewer.”

¹⁰ انبار (pronounced ‘ambār’). “A granary, store, pile.” This word has the same meaning in Russian.

¹¹ بیچن “waiting on, attendance.” Hence “worship.”

¹² Also written دوهائی. From دو “two,” and هائی “Alas!” Lit. “crying ‘alas!’ twice.”

Hence “cry for help or justice.” ¹³ گدائی “begging;” from Persian گدا “a beggar.”

¹⁴ A Brahman learned in the four Vedas.

¹⁵ دھرا A Hindu or Jain temple.

¹⁶ For لیا in Urdu Text, read گیا.

¹⁷ Lit: “lion-seat;” from سنگه “a lion,” and آسن

“a seat, stool, place.” ¹⁸ زرین “golden, made of gold;” from Pers. زر “gold.”

¹⁹ فرش “carpet;” from Arabic فرش “to spread.”

woman was seated with much state and dignity,² propped up with pillows¹ and cushions, and there were two boys of ten or twelve years of age, one on her right and the other on her left. She called me forward; I advanced respectfully and kissed the foot of the throne, and then I caught hold of her skirt. She questioned me concerning my case. I explained it to her in the very same manner as the Princess had instructed³ me (to do).

On hearing it, she said:—"Do Musalmans keep their women in privacy?"⁴ I said:—"Yes; may it be well with your children;⁵ this is an ancient custom of our's." She said:—"Thine is a good religion; I will at once issue orders for the harbour-master to come and present himself with thy wife, and I will punish⁶ that blockhead in such a manner, that he will not commit such an act another time,⁷ and so that everyone may hear of it,⁸ and be in awe." She began to ask her people, saying:—"Who is the harbour-master? Does he wield such authority⁹ that he can carry off the wife of another man?"¹⁰ The people said:—"He is such and such a person." On hearing this, she gave orders to those two boys [who were sitting near her], saying:—"Go quickly to the King, taking this man with you, and say that the mother says that the order of the great idol is that the harbour-master practises violence and excesses¹¹ on the people; thus, he has seized the wife of this poor man; his crime has been proved to be a serious one. Quickly make an inventory¹² of the effects of this depraved person,¹³ and deliver them into the custody of this Turk [who has found favour in our sight],¹⁴ otherwise that he will perish to-night, and will fall under our displeasure." Those two boys got up, and went out of the temple, and mounted. All the priests, blowing conch-shells,¹⁵ and singing hymns,¹⁶ followed in their suite.

In short, the people of that place, great and small, considering the earth of that spot where the feet¹⁷ of those boys trod, as sacred,¹⁸ were taking it up, and applying it to their eyes. In that same manner, they went to the King's palace. The King received news (of their coming); he came out with bare feet¹⁹ to meet them, and he conducted them (in) with the greatest respect, and seated them beside him on the throne, and asked them, saying:—"Why have you done me the honour of coming to-day?" Those two Brahman children told him what they had heard from their mother before coming there, and

¹ *Lit*: "anything upon which one leans." Hence "pillow, &c."

² "Dignity, pomp, parade;" from Arab: *جميل* "to be beautiful."

³ *تعليم* "tuition, instruction;" from Arab: *علم* "to know."

⁴ *اوجھل* "Screened, hidden." (Hindi). Pronounced "ojhal."

⁵ This phrase is introduced merely by way of a compliment, and has nothing to do with the sentence. ⁶ *سیاست* *lit*: "rule, management;" from Arabic *سأى* "to rule, manage." Here it means "punishment."

⁷ Persian (*bār-i-digar*) "another time." From *بار* "time, turn," and *دیگر* (= *دوسرا*) "another."

⁸ *Lit*: "the ears of all may stand up."

⁹ *مجال* *lit*: "scope, room." From Arab: *جال* "to go round." Here it means "power, hardihood."

¹⁰ *بیگانہ* *lit*: "stranger, foreigner." Here it means "another man."

¹¹ *Lit*: "increase, excess;" from Arab: *زاد* "to increase." Hence "violence, tyranny."

¹² *گمراہ* *lit*: "one who has lost his way;" from *گم* "lost," and *راہ* "way, road."

¹³ *تعلیقہ* Primary meaning "appendix;" from Arab: *علق* "to hang, cling (to)." Also "inventory, schedule."

¹⁴ *Lit*: "acceptable to the sight." *منظور* and *نظر* are both from the same root, Arab: *نظر* "to see."

¹⁵ *منکھہ* "a conch-shell." Used by Hindus for blowing as a horn. ¹⁶ *آرتی* "A hymn of praise." Also a Hindu ceremony in adoration of a god.

¹⁷ As they were mounted, it is not apparent how their feet touched the ground.

¹⁸ "Blessing, benediction;" from Arab: *برک* "to kneel and lie down."

¹⁹ He had taken off his shoes in token of respect.

threatened him with the anger¹ of the great idol.

Immediately the King heard this, he said:—"Very good." And he gave his servants orders, saying:—"Let the bailiffs² go and quickly bring the harbour-master, together with that woman, into my presence; I will then investigate his crime, and will award his punishment." On hearing this, I was confounded in my mind (saying to myself):—"This matter has indeed not turned out well; if they bring the Princess with the harbour-master, then the secret³ will be revealed, and what a state I shall be in then!" Being struck⁴ with terror in my heart, I turned⁵ (in prayer) to God, but sky-rockets⁶ began to fly in my face,⁷ and my body began to tremble. The boys seeing my colour (change) thus, perhaps perceived that this order was not in accordance with my wish. Immediately, becoming angry and enraged,⁸ they got up, and threatened⁹ the King, saying:—"Oh, little man!¹⁰ Hast thou gone mad, in that thou hast deviated from obedience to the great idol and hast taken what we say to be false, so that thou hast desired to summon them both and investigate the matter? Now, take care! Thou hast fallen under the displeasure of the great idol; we have conveyed his command to thee, now do thou look to it, and let the great idol look to it¹¹ (also)."

The King got into a great state (of mind) at these words, and joining his hands, he stood up, and trembled¹² from head to foot. Making much supplication, he began to coax¹³ them, but these two would in no way consent to sit down (again) but remained standing. In the meantime, all the nobles¹⁴ that were present there, began with one voice to abuse¹⁵ the harbour-master, saying:—"He is such a depraved ruffian, and an evil-doer, and a sinner;¹⁶ he is guilty of such bad actions, that we are unable even to mention them in the presence of the King! The message which the mother of the Brahmans has sent, is quite correct, because it is the order of the great idol, and how can this be false?" When the King heard the very same thing from the tongues of all of them, he was very ashamed and sorry for what he had said. He quickly presented me with a rich¹⁷ robe of honour, and having written a mandate with his own hand, he affixed his sign-manual¹⁸ to it, and gave it into my charge; and he wrote a note to the mother of the Brahmans, and having placed a tray of jewels and gold pieces as an offering,¹⁹ before the boys, he dismissed them. I came to the idol-temple in a great state of delight, and went to that old woman.

¹ خفگی "anger." Abst; noun from Pers: خفا "angry."

² محفل (muḥaṣṣil) Note 10 on Page 116. ³ Lit: "a screen, or anything which serves as such." Hence "secret, mystery." ⁴ زد "struck." Perf: Part: of Pers: زدن "to strike."

⁵ "Turning towards, recourse, reference;" from Arab: رجع "to return."

⁶ هوائی lit: "pertaining to the air;" from هوا "air." Hence "a sky-rocket."

⁷ Meaning that his colour was coming and going through fear. ⁸ برهم Lit: "confused, jumbled up." Hence "enraged." ⁹ جهرتک "a pull, jerk" (Syn: جهتک or جهنگ). Here it means "a threat." ¹⁰ The contemptuous form of مرد "man." "Little man, mannikin."

¹¹ Lit: "now thou knowest, and the great idol may know." ¹² رعشه "a tremor, trembling;" from Arab: رعش "to tremble." ¹³ Lit: "to cause to mind." Causal of ماننا. Hence "to coax, soothe."

¹⁴ Lit: "noble and nobles." امیرا is Arab: Pl: of امیر.

¹⁵ بدگوئی "abuse;" from بد "bad," and گو root of Pers: گفتن "to speak."

¹⁶ پاپی "a wicked person;" from Sans: पाप "sin, &c."

¹⁷ Lit: "clear, pure;" from Pers: پاک "clean," and یز Diminutive Affix.

¹⁸ دستی "of or from the hand, manual," and مهر "seal." Hence مهر دستی may be translated "sign-manual."

¹⁹ پیشکش lit: "what is first drawn." From Pers: پیش "before," and کشیدن "to draw." Hence "firstfruits." A present to a superior.

The contents¹ of the King's letter, which had come, were as follows:—After the (customary) compliments,² and respect, and the tender of his humble³ devotion,⁴ he had written:—"According to your Honour's command, this Musalman has been appointed to the office of harbour-master, and the robe (of the office) has been conferred on him. He has now the power to put the (former harbour-master)⁵ to death, and all his effects and goods and chattels⁶ have become the property of this Turk, and he may do with them what he pleases. I am in hopes that my fault may be pardoned." The mother of the Brahmans, being pleased, gave orders that music⁷ should be sounded in the guard-room⁷ of the idol-temple. And she sent with me five hundred matchlock-men,⁸ fully armed [who could hit a cowrie-shell suspended on a hair],⁹ and she issued orders, saying:—"Go to the port, and having arrested the harbour-master, give him into the custody of this Musalman, and let him put him to death with such torture as he pleases. And take care! do not let anyone enter the seraglio, except this worthy person, and deliver up to him the harbour-master's property and treasure intact. When this person of himself dismisses you, take a receipt¹⁰ and acquittance from him, and come back." And having given me a complete costume from the property of the great idol, she caused me to mount, and wished me farewell.¹¹

When I arrived at the port, a man went forward and informed the harbour-master. He was sitting like one confounded when I arrived. My heart was indeed still filled with anger, and immediately I saw the harbour-master, I drew my sword and struck him such a blow on the neck, that his head was separated (from his body), and flew off like a ear of corn.¹² And having caused the agents, treasurers, examiners,¹³ and overseers¹⁴ of that place to be seized, I confiscated all the papers, and entered the seraglio. I met the Princess; we mutually embraced and wept, and returned thanks to God. I wiped away her tears, and she mine. I then seated myself on a couch outside, and gave the officials robes of honour, and reinstated all of them in their respective posts, and gave promotion to the servants and slaves. To each one of those persons who had been appointed to accompany me from the temple, I gave rewards and gratuities, and having given dresses (*lit*: dressed) their Jemādārs,¹⁵ and Rīsālahdārs,¹⁶ I dismissed them; and taking with me priceless jewels, lengths of the finest stuffs,¹⁷ shawls, brocades,¹⁸ and goods and rarities of every country, and a large sum of money as an offering to the King, and (presents) suitable for every one of the nobles, according to their severals ranks, and for the priestesses,¹⁹

¹ مضمون "contents;" Pass: Part: of Arab: ضمن "to contain."

² Lit: "titles," Arab: Pl: of لقب 'title.' The forms of address at the head of a letter.

³ عجز *lit*: "weakness;" from Arab: عجز "to lack strength."

⁴ نیاز *lit*: "prayer, supplication." عجز و نیاز = "humble devotion."

⁵ اُمکے here refers to the deposed harbour-master. ⁶ اموال "goods, chattels." Arab: Pl: of مال.

⁷ Lit: "time, turn." Also means the sounding of musical instruments at certain intervals, at the gate of a great man. ⁸ Lit: "lightning thrower;" from Pers: برق "lightning," and انداز root of انداختن "to throw."

⁹ Shewing that they were expert marksmen. ¹⁰ رسید comes from Pers: رسیدن "to arrive." Hence "an acknowledgment of arrival, receipt." "It is not a corruption of the English word "receipt," as might at first sight appear.

¹¹ "Adieu, farewell;" from Arab: ودع "to leave at liberty." ¹² بهگ "a head of corn." Usually used for "Indian corn." ¹³ "An examiner of accounts, &c.," from Arab: اشرف "to overlook, inspect."

¹⁴ داروغه "the headman of an office, overseer, &c."

¹⁵ Corresponds with a Lieutenant of Infantry. *Lit*: "the head of a collection (of men)."

¹⁶ Commander of a troop of horse. From رساله "A troop, Cavalry."

¹⁷ نوربانی *lit*: "weaving in bright colours." From نور "light, brilliance," and بافتن "to weave." ¹⁸ "Brocade." From Pers: زر "gold," and دوز root of دوختن "to sow."

¹⁹ پندپاین the wife of a پند or Hindu priest.

and for distribution¹ amongst all the priests, I came to the temple² a week afterwards, and placed them before that mother by way of³ offering.⁴

She bestowed on me another robe of honour, and conferred on me a title.⁵ I afterwards went to the King's levée, and presented my offerings, and made a representation for the purpose of putting a stop to⁷ the various acts of tyranny, and the malpractices, which had been set on foot⁶ by the (former) harbour-master. On this account, the King, nobles, and merchants, were all pleased with me. He (the King) showed me much favour,⁸ and having given me a robe of honour and a horse, conferred upon me a post and a free grant of land,⁹ and bestowed honour and dignity upon me. When I came out from the presence of the King, I pleased the servants and the officials¹⁰ by giving them so much, that all began to swear by me.¹¹ In short, I became very affluent,¹² and having married the Princess, I began to live in that country in excessive ease and comfort, and to worship God. On account of my justice, all the people and subjects (of the King) were content. I used to visit (*lit*: come and go) once a month to the idol-temple, and into the presence of the King, and the latter conferred more and more honour¹³ on me day by day.

He at length admitted me to his society, and did nothing without my advice, and I began to pass my existence in great freedom from care, but God alone knows that in my heart I often felt anxiety¹⁴ for these two brothers, (thinking of) where¹⁵ they might be, and how they might be (getting on). After a space of two years, a caravan of merchants arrived at that port from the country of Zerbád. They were all intending to proceed to Persia, and they wished to go by sea to their own country. The custom that prevailed there was this, that the chief of any caravan that came, used to bring me curiosities¹⁶ and rarities of every country, and present them as an offering. On the next day, I used to go to his place of abode, and take a tithe¹⁷ of his goods by way of duty,¹⁸ and to give him a permit for the voyage. In this very same manner, those merchants of Zerbád also came to visit me, and brought priceless offerings, and on the next day I went to their camp. I saw (there) two men dressed in ragged and old clothes, (who) having lifted bales and bundles on to their heads, brought them into my presence. After I had inspected¹⁹ them, they again took them up and carried them away, and

1 "To divide, distribute;" from Arab: قسم "to divide into parts."

2 كده used as last number of compounds to denote "place."

3 بطريق "by way of." طريق "a road, beaten track;" from Arab: طرق "to beat, &c."

4 Also written بهیت. A present to a superior. (Syn: نذر).

5 Lit: "address, speech." From Arab: خطب "to recite." Hence "title."

6 Lit: "creation, invention;" from Arab: وجد "to be found, exist."

7 موقوف Pass: Part: of Arab: وقف "to stop." Also means "postponed."

8 "Caressing, kindness;" from Pers: نواختن "to cherish."

9 چاكير from Pers: جا "place," and گرفتن root of "to take." Land granted by Government as a reward for services.

10 Lit: "people of work." From Pers: اهل "people," and کار "work."

11 Lit: "to recite my creed."

12 مرفه from مرفه "affluent, prosperous," ال "the," and حال "state, condition."

13 سرفرازي "honour, &c." Lit: "making the head high." From سر "head" and فراز "high." (Persian).

14 اندیشه "thought, anxiety;" from Pers: اندیشیدن "to reflect."

15 For لہاں in Urda Text, read کہان.

16 سوغات lit: "A rich present." "A curiosity, rarity."

17 دہ یک or دہ یکي "a tenth part, tithe;" from Persian دہ "ten," and یک "one."

18 محصول "tax, duty;" lit: "what is produced." Pass: Part: of Arab: حصل "to be produced or attained."

19 ملاحظہ "Inspection, view, &c." From Arab: لاحظ "to look attentively at."

continued performing much toil and service.

When I looked at them attentively,¹ then I saw that they were indeed my two brothers. Then my shame and sense of honour² would not allow me to see them in this state of servitude.³ When I went home, I said to my people:—"Bring those two persons (here)." When they brought them, I caused clothes and dresses to be made, and gave them to them, and I kept them in my house. Those villains⁴ again formed the project⁵ of killing me, and one day, at midnight, finding everyone off their guard, they came and arrived at the head of my bed like thieves.⁶ As I went in fear of my life, I had stationed watchmen at the door, and this faithful dog was sleeping under the frame of my bedstead.⁷ When they drew their swords from their scabbards, first of all the dog barked and attacked them, and the noise he made woke up everyone, and I also started up in alarm. The people seized them, and I perceived that these were my gentlemen. Everyone began to curse⁸ them, because in spite of this care (which I had taken of them), they had been guilty of such a deed as this.⁹

"Oh, King, peace on you! Then I, too, became afraid; there is a well-known proverb,¹⁰ 'One fault, two faults, the third fault is the mother's fault.'¹¹ I decided on this plan in my mind, that I would now imprison them; but if I were to place them in prison, then who would remain looking after them? They would die of hunger and thirst, or would have recourse to some other trickery.¹² For this reason I have placed them in cages, so that they may always remain under my eyes, and then my mind would be at ease, as in case they were out of my sight, they would contrive some other plot. And the honour and dignity which is conferred on this dog, is on account of his loyalty and fidelity.¹³ Great¹⁴ God! a treacherous¹⁵ man is worse¹⁵ than a faithful¹⁶ brute. These are my adventures, which I have represented in your Majesty's presence; now whether you be pleased to put me to death, or to grant me my life, it is in your Majesty's hands (*lit*: it is the order of the King)."

After hearing this, I¹⁷ praised that generous¹⁸ and conscientious man, and said:—"Thy generosity has been uninterrupted, and there has been no diminution in their shamelessness and villainy. It is true that if you bury a dog's tail for twelve years, it will even then remain as crooked as it

1 Pass: Part: of نَظَرَانَا "to look at attentively." نَظَرَانَا can also be used as an Adverb meaning "with all one's eyes, &c."

2 حَمِيَّت (hamiyat) *lit*: "indignation, scorn;" from Arab: حَمِيَ "to become very hot." It also means "a nice sense of honour."

3 "Servitude" from خَدَمَت "service," and گار suffix denoting "door."

4 "Scoundrel, &c." From بد "bad," and ذات "nature."

5 "Project, &c;" from منصوب "fixed, &c." Pass: Part: of Arab: نصب "to erect, set up."

6 چوٹا (chottā) "a petty thief." Dim: fr: چور.

7 "Bedstead, &c." From چار "four," and پایہ "leg."

8 لعنت "A curse;" from Arab: لعن "to curse."

9 *Lit*: "has become apparent from them."

10 "Fable, tale, proverb." From Arab: مثل "to liken, compare."

11 Meaning that a man may offend once or twice, but that a third offence proves him to be a natural born villain.

12 سوانگ *lit*: "imitation, mimicry." Hence "deceit."

13 Hero سے has been omitted after سبب.

14 سبحان "magnifying, glorifying, (God)." From Arab: سبح "to glorify (God)."

15 بدتر "worse." Pers: Compar: of بد "bad."

16 بی وفا (be-wafā) *lit*: "without fidelity." بارفا *lit*: "with fidelity." 17 Āzād Bakht here again commences to speak.

18 Generous. 19 مرد should be understood after جوان which would then mean "generous." جوان alone "a young man" is out of place here, as the merchant was old.

originally was.¹ After that, I questioned him regarding the facts about those twelve rubies (which were in the collar of that dog). The merchant said:—"May the King live for a hundred and twenty² years! In that same port of which I was superintendent,³ three or four years afterwards, I was sitting on the balcony⁴ of my house (which was lofty)⁵ for the purpose of enjoying the view over the sea and desert,⁶ and was looking about in every direction. Suddenly, on one side, in the forest, where there was no high-road,⁷ something appeared like the forms⁸ of two people, who were proceeding along. I took a telescope,⁹ and saw that they were human beings who presented an extraordinary appearance. I made the mace-bearers¹⁰ run to call them.

When they came, I found that it was a woman and a man. I sent the woman into the female apartments to the Princess, and I sent for the man into my presence. I saw that he was a young man of twenty or twenty-one years of age, whose beard and moustache had commenced to grow,¹¹ but on account of the heat of the sun, the colour of his complexion had become as black as an iron plate,¹² and the hair of his head, and his finger-nails had grown long, and his form had become like that of a wild man of the woods.¹³ He was carrying a boy about three or four years old¹⁴ on his shoulder, and the two sleeves of his coat were filled (with something), and were hanging round his neck like an amulet.¹⁵ His form and his manners appeared to me equally strange. I was exceedingly astonished and asked him, saying:—"Well, my good fellow, who art thou? Of what country art thou an inhabitant? and what is this thy condition?" That young man involuntarily commenced to weep, and having opened his scrip,¹⁶ he placed it before me on the ground, and said:—"Hunger! Hunger!"¹⁷ For God's sake, give me something to eat. For a long time I have been coming along subsisting on grass and the leaves of the forest,¹⁸ I have not the least particle of strength remaining in me." I immediately sent for bread, and roast meat, and wine, and gave them to him, and he began to eat. In the meantime a eunuch came from the women's apartments bringing some more¹⁹ bags from his wife. I opened all of them, and saw every kind of precious stone, each single one of which one might say was the revenue²⁰ of a kingdom. One was more priceless²¹ than another in shape, and weight, and water, and from the rays they emitted, the whole apartment became variegated with different colours.²² When he had eaten a scrap, and drunk a cup of spirits, and

1 Note the idiom رہتا کا ٹیڑھا رہتا "it remains as crooked as it was before."

2 Persian "a hundred and twenty."

3 حاکم "a governor;" from Arab: حکم "to exercise rule, restrain."

4 From بالا "Top, high," and خانه "house, &c.," note the resemblance between "bālākhānah," and "balcony."

5 In Urdu text, for بندر (within the bracket) read بلند.

6 صحرا "A desert," of which the Arab: Pl: is صحارى. Hence the desert of Sahara.

7 شاه راه "high road, the king's highway." From شاه "royal, principal, &c.," and راه "road."

8 Lit: "a picture;" from Arab: صور "to form." Hence "form, image."

9 "Telescope;" from Persian دور "far," and بین root of دیدن "to see."

10 "Mace-bearer." From چوب "stick, &c.," and دار root of داشتن "to have, hold."

11 Lit: "is beginning." 12 تلو (tawū or tawwā). An iron plate on which chupatties are baked. 13 From بن "forest," and مانس "man" (Hind:). مانس بن also means "an orang outang."

14 Note the idiom برس تین چار ایک "About three or four years."

15 An amulet or talisman worn round the neck. 16 A long purse or scrip carried hanging at the side. 17 Lit: "the hunger!" Arab: جوع "hunger." 18 بناس پتی Sanskrit

"forest leaves." 19 اور here means "more, in addition." 20 Lit: "tax, tribute;" from Arab: خرج "to come out." Hence "revenue." 21 "Priceless;" from ان negative prefix,

and مول "price." 22 Lit: "became a chameleon."

taken breath, his sense returned. I then asked him, saying:—"Where didst thou get these stones?"¹ He answered:—"My native land is the country of Azurbaijan;² in my youth³ I was separated from my home and my parents, and endured many hardships,⁴ and for a time I was buried⁵ alive,⁶ and I have several times escaped from the clutches of the angel⁷ of death." I said:—"My good fellow! tell me in detail so that I may know (all about it)." Then he began to relate his story (as follows):—"My father was a merchant by profession; he was constantly making journeys to Hindustan, China, Cathay, and Europe. When I was ten years old, my father went to Hindustan, and wished to take me with him. Although my mother, my mother's sister, my mother's brother's wife, and my father's sister, said that I was still a boy, and that I was not fit to travel, my father paid no heed (to them), and said:—"I am an old man, if he is not brought up under my eye (*lit*: in my presence), then I shall carry this regret⁸ with me to the grave. He is a man-child, if he does not learn now, then when will he learn?"

After saying this, he took me with him whether I wished it or not, and set out. The journey was accomplished in peace and safety.⁹ When we arrived in Hindustan, we sold some goods there, and taking some of the rarities of that place, we went to the country of Zerbád. We had good luck on this journey also, and after doing some trade there, we embarked on a ship so as to get back quickly to our own country. After a month (at sea), a storm and hurricane¹⁰ arose, and it began to rain in torrents;¹¹ the whole sea (*lit*: earth) and sky was obscured in vapour,¹² and the rudder¹³ of the vessel carried away (*lit*: broke). The pilot¹⁴ and the captain¹⁵ began to beat their heads (in despair). For ten days the wind and waves carried us about as they willed, and on the eleventh day the ship struck on a rock¹⁶ and went to pieces. I do not know what became of my father, and our servants and attendants, and our goods.

I found myself on a plank, and for three¹⁷ nights and days that board was tossed about hither and thither (*lit*: went along involuntarily). On the fourth day, it touched land; I had just life left in me. I got off it, and crawling along on my knees, I somehow or other reached the shore. I saw some fields in the distance and a number of men were collected there, but they were all black,¹⁸ and naked as the day they were born.¹⁹ They said something to me, but I could not in the least understand their language.

¹ Note the idiom *یہ پتھر تجھے کہاں ہاتھ لگے* "where didst thou get these stones?"

² A Province in Persia, corresponding with the ancient Media.

³ "Childhood;" from *لڑکا* "a child," and *پن* an affix denoting "condition, time of life, &c."

⁴ Note the idiom *سختیاں کھینچنا* "to suffer hardships"

⁵ *زنده* "alive," from Persian *زیستن* "to live."

⁶ *درگور* "buried;" from *در* "in," and *گور* "grave, tomb."

⁷ *ملک* (malak) "an angel." *ملک* (milk) "property." *ملک* (mulk) "kingdom." *ملک* (malik) "a king." ⁸ *حسرت* "grief," from Arab: *حسر* "to grieve for."

⁹ *عافیت* "health, safety;" from Arab: *عافى* "to grant health."

¹⁰ *طوفان* "storm, hurricane." Whence English word "typhoon."

¹¹ Note the idiom *مینہ دھاریسنا* *lit*: "to rain clubs." *موسلا* = "a club."

¹² *Lit*: "became a stream of smoke." ¹³ *پتوار* also means a large oar used as a rudder.

¹⁴ *معلم* (mu'allim) *lit*: "a teacher;" from Arab: *علم* "to teach." Hence "pilot, mate (of a ship)." ¹⁵ *ناخدہ* *Vide* note 16 on page 124.

¹⁶ *پہاڑ* primary meaning "mountain." Also "rock," or anything large, firm, and solid.

¹⁷ *سہ* is the Persian for "three."

¹⁸ *فام* "like, resembling." Added to nouns of colour, as

سیاقام "blackish." ¹⁹ *مادر زاد* *lit*: "mother-born." Pers: *مادر* "mother," and *زاد* "to be born."

They were fields of gram,¹ and those people had kindled a large fire,² and were parching³ the gram³ and eating it. I also saw a few houses there; perhaps this was their only food,⁵ and they lived there. They also began to make signs to me to eat. I also took up a handful, and parched it and began to toss it into my mouth,⁶ and after drinking a little water, I went to sleep in a corner.

After a time, when I woke, a person from amongst them came to me and began to show me the way. I plucked up a little gram and took it with me, and followed that road. It was a plain as level as the palm of my hand,⁷ you might say it was fit to be called a model of the Plain of Resurrection;⁸ eating that same gram, I proceeded along. After four days, a castle came in sight; when I approached it, I saw that it was a very high fortification, and built of stone, and the length of each side of it was four miles. The gate was hewed out⁹ of a single stone, and a large padlock was affixed to it, but I saw no sign of any human being there. I proceeded on from there, and saw a small hill, the earth of which was as black as antimony.¹⁰ After I had surmounted¹¹ that hill, a very large city came in sight, which was surrounded by ramparts,¹² with bastions here and there, and on one side of the city was a very broad river. Proceeding along, I came to the gate, and saying:—"Bismillah,"¹³ I put foot inside. I saw a person clad in European garments, who was seated on a chair. Immediately he saw that I was a foreigner¹⁴ and a traveller, and heard the word "Bismillah" issue from my mouth, he called out, for me to come forward. I went and saluted him, and he returned my salute with excessive kindness. He immediately placed on the table a loaf¹⁵ of bread, butter, roast fowl cut in pieces, and wine, and said:—"Eat your fill."¹⁶ I eat and drank a little, and then sank into a profound slumber.¹⁷ When it was night, I opened my eyes, and washed my hands and face. He again gave me food to eat, and said:—"Oh son! tell me thy history." I related to him all the adventures that had befallen me. He then said:—"Why hast thou come hither?" I was irritated¹⁸ and said:—"Perhaps thou art mad; after enduring hardship for a long time, I have now got sight of a human habitation;¹⁹ God has brought me here, and yet thou askest me why I have come!" He began to say:—"Take thy rest now, and to-morrow I will tell thee what I have to say."

¹ چنا the ordinary food of horses in India. Called by Europeans "gram."

² الار also الار "a bonfire," round which villagers sit and warm themselves.

³ For بوتون in Urdu Text, read بوتون. بوتون is the same as چنا "gram."

⁴ هولہ is gram half parched in the pod.

⁵ "Food, diet;" from Persian خوردن "to eat."

⁶ پھانکنا means to toss anything into the mouth from the palm of the hand. Orientals eat dry things like gram, &c., in this manner.

⁷ From كف "palm," and دست "hand."

⁸ According to Muhammadans all mankind have to assemble on a vast plain on the Day of Resurrection.

⁹ تراشا from Persian تراشیدن "to hew, carve."

¹⁰ Applied by Orientals to the root of the eyelashes, which is supposed to be good for the sight.

¹¹ پار lit: means "the other side, further bank (of a river, &c.)"

¹² From شهر "town," and پناہ "protection."

¹³ "In the name of God." Used by Muhammadans at the commencement of any enterprise.

¹⁴ اجنبی "stranger, foreigner;" from Arabic جنب "to put at a distance."

¹⁵ پلو lit: "a quarter." Meaning that the loaf weighs a quarter of a seer, or half a pound.

¹⁶ Lit: "having filled your belly, eat."

¹⁷ Lit: "having become unconscious, I slept."

¹⁸ Lit: "thin;" from Arab: دق "to become thin." Hence "irritated, vexed."

¹⁹ Lit: (Hindi:) Inhabited place, &c." Pers: آبادي.

When it was morning, he said:—"In the room are a shovel, a sieve, and a horse's nose-bag; bring them out." I said to myself:—"God knows what labour he will now put me to (on the strength of) having given me bread." Being unable to help myself, I brought all those (things) out, and took them before him. He then said:—"Do thou go on to that hillock, and having dug a hole a yard¹ deep,² whatever may come out of it, sift in this sieve, and having filled the bag with what will not pass through the sieve (*lit*: cannot be sifted), bring it to me." I took all those things with me and went there, and after digging as deep as he had told me to, and sifting (what I dug out) thoroughly³ I put it in the bag. I saw that they were all gems of different colours,⁴ and my eyes were dazzled⁵ with their rays. In that same manner, having filled the bag brimful,⁶ I took it to that worthy person. After seeing it, he said:—"Do thou take what this contains, and go away from here, for it is not well for thee to remain in this city." I answered him, saying:—"Your Honour has done me a great kindness from your own point of view,⁷ in giving me so many pebbles⁸ and stones, but of what use are they to me? When I am hungry, I shall not be able to chew⁹ them, nor can I fill my belly with them; thus even if you give me more than this, what use can I put them to?" That man laughed, and began to say:—"I am filled with pity for thee because thou also, like me, art a native¹⁰ of Persia; for this reason I (seek to) prevent¹¹ thee, otherwise thou knowest (best); if, despite of everything, thou hast formed the intention of going into the city, then go and take my ring with thee. When thou arrivest in the centre of the bazaar, (thou wilt see) a person with a white beard (who) will be sitting there, and his form and appearance bear a close resemblance¹² to mine, (for) he is my elder brother. Be pleased to give him this signet-ring,¹³ he will then take care of thee; and be pleased to do exactly what he tells thee, if not, thou wilt lose thy life needlessly. My authority only extends thus far, I have no influence¹⁴ in the city." I then took that signet-ring¹⁵ from him, and after saluting him, took my leave. I went into the city; I saw that it was a very fine¹⁶ town; the streets and the bazaar were clean, and the women and men were freely (*lit*: without a veil) buying and selling amongst themselves, and all were well dressed. I walked about gazing on the scene, and when I arrived at the place where the four roads met in the centre of the bazaar, there was such a crowd, that if one threw a brass platter it would skim along the heads of the people.¹⁷ There was such a concourse¹⁸ of human beings, that it was difficult for a person

¹ گز a measure of 33 inches. A yard is usually called گز in India. It should really be گز لبري = "standard 'gaz.'" ² Note the idiom. *Lit*: "like a 'gaz.'" ³ چھون by itself has no meaning. Apparently used as an Intensive کرنا چھون. "To sift thoroughly."

⁴ Note the idiom رنگ برنگ "of various colours."

⁵ چوندھی *Lit*: "darkness (through the eyes being dazzled)." Hence چوندھیانا "to be dazzled."

⁶ مونا منہ also مونا منہ "brimful; from منہ "mouth, aperture, &c." *Syn*: (Pers: لبالب)

⁷ Note the idiom اپنی جانب میں "on your part."

⁸ کنکر *lit*: "limestone." The metal used for mending roads, &c.

⁹ چینا also means "to drawl (in one's speech), to hum and haw."

¹⁰ متوطن "A native (of)." From Arab: وطن "to dwell."

¹¹ "To prohibit, restrain," from Arab: منع "to forbid."

¹² مشابه "Resembling;" from Arab: شابه "to resemble."

¹³ *Lit*: "Stamp, impression." چھاپنا "to print."

¹⁴ دخل *lit*: "entrance, access;" from Arab: دخل "to come in." It also means, as above, "influence, authority." ¹⁵ "A signet-ring;" from Arabic ختم "to seal."

¹⁶ خاصه *lit*: "particular, private;" from Arabic خص "to distinguish, particularise." Here, it means "fine, elegant." ¹⁷ *Lit*: "it would have gone along on the heads of the people."

¹⁸ ٹہنہ "throng, multitude;" from ٹہنہ to stand, &c."

to make his way (through them). When the crowd dispersed a little, I also, pushing and jostling,¹ advanced. At last, I saw that worthy person, who was sitting on a chair, and a jewelled mace² was placed in front of him. I went up to him, and saluted, and gave him that seal. He looked at me angrily, and said:—"Why hast thou come here and involved thyself in calamity? Apparently³ that fool of a brother of mine did not stop thee (from coming)."

I said:—"He did try to dissuade me (*lit*: talk to me), but I paid no heed to him;" and I told him the whole of my story from beginning to end. That person got up, and taking me with him, proceeded in the direction of his house. His place of abode was in appearance⁴ like that of kings, and he had a large number of servants and attendants. When he had gone into a private apartment, he sat down, and said mildly⁵ to me:—"Oh, son! what foolish act⁶ is this that thou hast committed, that thou hast wittingly⁷ entered the tomb? Does anyone ever come into this ill-omened and enchanted⁸ city?" I said:—"I have already⁹ told you all my history; fortune has now indeed brought me here, but now be kind enough to inform¹¹ me of the ways and customs¹⁰ of this place, so that I may know the reason that you and your brother have forbidden me (to come here)." That gentleman then said:—"The King, and all the people of this city are wretches,¹² and their customs¹³ and religion are extraordinary. In the idol-temple here there is an idol, from the belly of which the devil announces the name, and caste, and religion of every person; thus when any poor traveller arrives, the King gets intimation of it. He conducts him to that temple, and makes him prostrate himself before the idol. If he bows¹⁴ (before it), it is well (for him), otherwise he causes that poor wretch to be drowned in the river. If he tries (*lit*: wishes) to get out of the river and make his escape, then his limbs¹⁵ become so swollen that he cannot move, such a spell has he cast over this city. I pity thy youth, but for thy sake I will devise a scheme, so that at any rate¹⁶ thou wilt remain alive for a few days, and escape from this distressing fate (*lit*: punishment or torture)."

I asked him, saying:—"What sort of a contrivance is it? Be pleased to initiate¹⁷ me (into it)." He began to say:—"I will make a married man¹⁸ of thee, and will arrange for thy marriage with the daughter of the Minister." I answered:—"Is it likely that the

¹ دھکم has no meaning by itself. دھکا دھکا (dhakkam dhakkā) = "pushing and jostling."
 "To push" دھکا, or more commonly دینا دھکا

² A wooden mace or club with an iron head or knob. Also an iron mace.

³ مگر *lit*: "if not;" from م "not," and اگر contracted from اگر "if." It also means as above "perchance, possibly."

⁴ Note the idiom دیکھنے میں آنا "to appear, look like."

⁵ ملاہمت "gentleness, softness;" from Arab: لائم "to heal, mend."

⁶ حماقت "folly;" from Arab: حبق "to be foolish."

⁷ *Lit*: "with thine own feet."

⁸ "Magical, mysterious;" from Arab: طلسم "a talisman."

⁹ پیشتر Pers: Comp: of پیش "before, &c."

¹⁰ "Manner, custom;" from Arab: رسم "to trace, delineate."

¹¹ مطلع (mufṭala) Act: Part: of Arab: اطلع "to see, perceptive."

¹² *Lit*: "driven out, expelled;" from Pers: راندن "to drive away, expel."

¹³ روبا is the Hindi form of Pers: رویہ "a custom."

¹⁴ دُندوات (ḍaṇḍwat) "prostration before a God or superior."

¹⁵ اعضا "members, limbs, &c." Plur: of Arab: عضو.

¹⁶ *Lit*: "Good, well." It may be translated here by "at least, at any rate."

¹⁷ ارشاد "direction, instruction;" from Arab: رشد "to take a right course."

¹⁸ *Lit*: "master of a house;" from كت for كد (= كدہ) "a house," and خد "lord, master."

(*lit.*: when will the) Minister will give his daughter to a poor man like myself, except¹ when I embrace his religion, and this is a thing I would never be able to do." He began to say:—"It is the custom in this town that whoever makes obeisance to that idol, (even) should he be a Fakir, and demands (the hand of) the King's daughter, then for the sake of pleasing him, they will hand her over to him rather than pain² him. And I also have weight³ with the King, and he is fond of me, and I am therefore respected⁴ by all the pillars (of the State), and the great people⁴ of this place. And they resort twice a week⁵ to the idol-temple for their devotions,⁷ and perform their worship;⁸ thus,⁹ to-morrow all will assemble (there), and I will take thee." After saying this, he gave me food and drink, and made me sleep¹⁰ (there). When it was morning, he took me with him, and proceeded in the direction of the idol-temple. When I arrived there, I saw that people were coming and going, and were worshipping.¹¹

The King and the nobles were respectfully kneeling¹² with bare heads before the idol near the priests, and unmarried¹³ girls and boys, as beautiful as the Houris and Ghilmāns,¹⁴ were standing in ranks all round. Then that worthy man, addressing me, said:—"Do thou now do everything that I tell thee." I agreed to this, saying:—"I will act exactly as you order me to." He said:—"First of all kiss the King's hands and feet, and after that take hold of the Minister's skirt." I did exactly as he said. The King asked, saying:—"Who is this, and what is he saying?" That man said:—"This youth is a relation¹⁵ of mine; he has come from a long distance impelled by the desire of kissing the King's feet, and he is in hopes that the Minister will honour¹⁶ him by taking him into his service, if it should be the command of the great¹⁷ idol, and the pleasure of your Majesty." The King asked, saying:—"Will he consent to (accept) our religion, faith, and institutions?¹⁸ if so it will be all right (*lit.*: auspicious)." The music immediately struck up in the orchestra¹⁹ of the idol-temple, and they made me put on a rich (*lit.*: heavy) robe of honour, and after placing a black cord round my neck, they dragged me along and took me before the throne of the idol, and having made me prostrate myself, they made me stand there.

A voice issued forth from the idol, saying:—"Oh, merchant's son! it is a good thing that thou hast entered into our service, now remain in expectation of our compassion and favour." On hearing this, all the people

¹ The word مگر is here used to signify "except."

² رنجیده "grieved, vexed;" pers: part: of Persian رنجیدن "to grieve."

³ "Confidence, trust;" from Arab: عبر "to try, examine."

⁴ اکابر "grandees." Arab: Pl: of اکبر "a noble."

⁵ "Lit: "they make my dignity." From Arab: قدر "to make great."

⁶ Note the idiom, *lit.*: "amongst a week." ⁷ For زیارت in Urdu text, read زیارت.

⁸ عبادت "worship;" from Arab: عبد "to serve, worship."

⁹ چنانچہ (= چنانکہ) from Pers: چون "like," and آن "that."

¹⁰ سنانا (sulānā) Causal of سونا "to sleep." سنانا (silānā) Causal of سینا "to sew."

¹¹ For پریش in Urdu text, read پرستش "worship." پریش means "inquiry."

¹² *Lit.*: "were sitting on two knees." ¹³ *Vide* note 16 on page 139.

¹⁴ غلمان are boys who attend on the good people who go to Paradise.

¹⁵ رشته *lit.*: "thread, string;" from Pers: رشتن "to twist." Here means "relationship."

¹⁶ سر بلند کرنا "to exalt;" from سر "head," and بلند "high."

¹⁷ کلان is Persian for بڑا "great, large."

¹⁸ آئین "statute, regulation." Civil law in contra-distinction to شرع religious (Muhammadan) law.

¹⁹ The same as نوبت خانه. The place where the drums are sounded at the gate of a palace, &c. (نقارہ = "a kettle-drum").

prostrated themselves, and began to roll on the ground, and called out:—"Bravo! ¹ why should it not be so? You are such a (great) lord."² When it was evening, the King and the Prime Minister mounted and entered the seraglio of the latter, and after performing the rites and ceremonies (of the marriage) according to their own custom, they handed over the Minister's daughter to me, and they gave me many presents as the bride's portion, and they said to me in a very humble manner, that in accordance with the commands of the great idol, they had given that girl to me as a handmaid (*lit*: into my service). They settled us both in one house. When I saw that lovely girl, I found that indeed her beauty³ was fairy-like, and she was perfect from head to foot.⁴ All the virtues which one hears of (as existing) in the Padmini⁵ women, were to be found in her, and I was very pleased after seeing her. I slept with her that night, and in the morning I was present at the King's audience.⁶ The King presented me with the robe of a son-in-law,⁷ and ordered me to always continue to attend⁸ his levées. At length, after some days, I was admitted into the King's society.

The King was highly pleased⁹ with my company, and was constantly bestowing on me robes of honour and presents, although I was free from want,¹⁰ so far as worldly goods were concerned, for the reason that my wife possessed limitless¹¹ cash, property, and jewels. For two years I passed my time in great pleasure and comfort. It happened that the Minister's daughter became pregnant.¹² When the feast of her seventh month had passed, and the eighth (*lit*: uncounted) month¹³ was over, and her time was fulfilled, her pains began. The nurses and midwives¹⁴ came, and a dead¹⁵ son came forth from her womb; its poison infected the lying-in woman, and she also died. I became mad with grief, (saying to myself):—"What calamity is this which has burst upon me?" I was sitting weeping at the head of her bed, when all of a sudden the sound of weeping rose throughout the whole of the female apartments, and women began to pour in (*lit*: come) from all sides. Everyone of those that had come (in), struck me on the head with her two hands, and was beginning to cry. So many women were assembled, that I was concealed amongst them, and was on the point of expiring.¹⁶

In the meantime someone having pulled me by the collar from behind, was dragging¹⁷ me. I looked and saw¹⁸ that it was that same Persian who had brought about my marriage.¹⁹ He began to say:—"Oh, fool! why art thou weeping?" I said:—"Oh, tyrant! what word is this thou hast spoken? My kingdom

¹ شہابی is a Hindi word corresponding to Pers: شاباش.

² ٹھاکر is also the name given to a chief amongst the Rajput tribes.

³ عالم Primary meaning "world, universe." Also means, as above, "state of beauty, &c."

⁴ Lit: "from her toe-nails to her top-knot."

⁵ پدمینی is the most beautiful and virtuous of the four classes into which the Hindus divide their women.

⁶ From Arab: جرى "to run, flow." Primary meaning "allowance, premium, &c." Here "obsequance, audience."

⁷ دامادی "state of being, or right of a son-in-law." From داماد "a son-in-law."

⁸ Continuative Verb formed by adding کرنا to Perf: Part:

⁹ محظوظ "happy, delighted." Pass: Part: of Arab: حظ "to be fortunate."

¹⁰ غنی "independent, possessing a competence;" from Arab: غنى "to be free from want."

¹¹ Lit: "of which there was no limit and end."

¹² A more polite word would have been حمل رہنا.

¹³ The eighth month is called "uncounted." As an eight months' child seldom lives, the eighth month has come to be superstitiously regarded in the east as unlucky.

¹⁴ جنائی "mid-wife;" from جنا "to give birth (to)."

¹⁵ مرنا (muā) "dead;" Perf: Part: of Hind: مونا "to die."

¹⁶ Lit: "it was near that my life may go not."

¹⁷ From گھسیٹنا "to drag, pull."

¹⁸ For دیکھوں in Urdu text, read دیکھوں. ¹⁹ From بیاہنا "to give (or take) in marriage."

has been despoiled, and my domestic¹ felicity has gone and passed away, and yet thou sayest, 'Why dost thou grieve?'" That worthy person smiled and said:—"Now weep for thine own death. From the very first I told thee that perhaps thy evil destiny had brought thee to this city, which is exactly what has happened; now there is no escape² for thee except (through) death." At last, the people seized me and took me into the idol-temple, and I saw that the King, and the nobles, and the thirty-six orders³ of the subjects,⁴ were assembled (there), and all the property and effects of the Minister's daughter were placed there. Whoever took a fancy to anything, he took it, and put down the price of it in money.

In short, all the effects were converted into ready money, and with that money jewels were purchased, and they were enclosed in a casket; and they brought bread, sweetmeats, roast meat, fresh and dried fruits, and provisions, and filled another box with them, and after placing the corpse of that lady in a (third) box, they caused a camel to be loaded⁵ with the box of provisions, and made me mount on it, and gave me the casket of jewels (to carry) under my arm;⁶ and all the Brahmans proceeded on and on, chanting prayers and blowing on conch-shells, and a crowd of people brought up the rear uttering congratulations.⁷ In this manner I passed out of the city through that same gate, by which I had entered the first day. Immediately the sight of the superintendent⁸ (of the quarter) fell on me, he began to weep, and said:—"Oh, unfortunate one, whose hour of death is at hand!⁹ thou wouldst not listen to what I said, and having entered this town, hast thrown thy life away fruitlessly; it is not my fault, I had forbidden thee (to do so)." He spoke these words, but I remained dumb-founded;¹⁰ neither did my tongue come to my aid,¹¹ so that I might answer him, nor had I sufficient presence of mind¹² left (to say):—"Let me see what my end will be."

At last they took me to that fortress, the gate of which I had seen closed on the first day, and a large number of men by their joint efforts¹³ unfastened the lock, and took the bier and the box inside. A priest came up to me, and began to exhort me, saying:—"A man is born¹⁴ one day, and one day he is annihilated,¹⁵ and such is the law of nature.¹⁶ Now here are thy wife, and son,¹⁷ and wealth,¹⁸ and provisions for forty days; take them and remain here until the great idol

1 From خانه "house," and دار root of Pers: داشتن "to keep."

2 رهایی "release;" from ره root of Pers: رستن "to liberate."

3 فرقه "a distinct body or class of men," from Arab: فرق "to make a distinction (between)."

4 رعیت and پوجا both mean "people, subjects," the former being Arabic, and the latter Sanskrit. 5 لدونا is the Double Caus: of لادنا "to load." Caus: لدنا.

6 بغل lit: "arm-pit." Also "embrace."

7 "Congratulations;" from مبارک "happy, fortunate," and باد "may (you) be."

8 داروغہ is a headman generally, an inspector, superintendent, &c. He was apparently here stationed at the gate of the city.

9 Lit: "seized by fate or death." From اجل "the appointed period," and گرفتہ from Pers: گرفتن "to seize."

10 From ہکبکا "to be struck dumb, dumb-founded."

11 یاری lit: "friendship;" from Pers: یار "a friend." Hence "assistance, aid, &c."

12 اوسان Hind: "calmness, presence of mind." اوسان جاتے رہنا "to lose one's presence of mind." 13 Lit: "many men having united."

14 Lit: "receives his birth."

15 ناس destruction, annihilation." Also written ناس.

16 آواگون a Sanskrit word meaning "coming and going." Hence "transmigration (of souls)."

17 اور should have been inserted in Urdu text between پوت and دھن.

18 دھن "wealth, property, &c.," is the Sans: equivalent of Arab: مال.

may have compassion on thee." In my wrath, I was about to curse¹ that idol, and the inhabitants of that place, and that rite and custom, and to inflict cuffs and blows² on that Brahman, but that same Persian restrained me³ in his own language, saying:—"Be careful, never utter a word; if thou sayest the least thing, they will burn thee (alive) on the spot. Well what was in thy fate has come to pass; now put thy hopes in the mercy of God, perhaps He may bring thee forth alive from hence."

At length they all left me quite alone, and went out of that fort,⁴ and again locked⁵ the gate. At that time I wept in spite of myself at my loneliness and helplessness,⁶ and commenced to kick the corpse⁷ of that woman, saying:—"Oh, impure one!⁸ if thou hadst to die at the moment of parturition, why didst thou marry? and why didst thou become pregnant?" After beating and thumping⁹ her, I again sat down silent. In the meantime, the day advanced and the sun became hot and my brains began to simmer, and my soul began to leave me on account of the stench.¹⁰ Wherever I looked, the bones of dead men and caskets of jewels were in heaps. Then I took some old chests, and placed them below and above,¹¹ so as to form a protection from the heat of the sun by day, and from the dew¹² at night, and (then) I began myself to search for water. On one side I saw a sort of spring,¹³ (the runlet of) which was hewed out of the stone of the wall of the fort, and resembled the mouth of an earthen waterpot. I in fact (*lit*: at last) subsisted for some time on that water, and the food (they had left with me).

At last my provisions were exhausted. I was dismayed, and took my complaint to the threshold of God. He is so merciful that the gate of the fort opened, and they brought in a dead person, with whom came an old man. When they had also left him and gone away, it occurred to my mind to kill this old man, and to take away his box of food bodily.¹⁴ I took the leg of a chest in my hand and went up to him. That helpless one¹⁵ was sitting in a state of stupefaction with his head bowed on his knees, and I came up from behind and dealt him such a blow on his head that his skull was smashed, and the marrow of his brains exuded, and he immediately expired.¹⁶ After taking his provisions, I commenced to eat them. For a long time I made it my practise¹⁷ to kill every living¹⁸ person who came (in) with a corpse, and taking his provisions, I consumed them at my ease.¹⁹

1 لعنت "a curse;" from Arab: لعن "to curse."

2 دھول "a thump, buffet." دھول چکڑی or دھول دھپا = "thumping and buffeting, a rough-and-tumble."

3 Lit: "was a forbiddler." مانع Act: Part: of Arab: منع "to forbid."

4 حصار "a fortress;" from Arab: حصر "to encompass."

5 مقفل (muqaffal) "locked." Pass: Part of Arab: قفل "to lock."

6 "Helplessness;" from بی "without," and بسی "power."

7 لوتھ is the Hindi equivalent for Pers: لاش "a corpse."

8 مردار "a dead body;" from Persian مردن "to die." Hence "impure."

9 مور by itself has no meaning. Here used as an intensive.

10 تعفن "stench;" from Arab: عفن "to become putrid."

11 The word اوپر should have been inserted in the Urdu text after نیچے.

12 اوی "dew" is the Hind: equivalent of Pers: شبنم.

13 جھرنّا "a spring, cascade;" from جھرنّا to flow, trickle."

14 Note the idiom سبکاسپ "the whole of, in toto."

15 بیچارا Hindi form of Pers: بیچارہ. From بی "without," and چارہ "remedy, &c."

16 Lit: "his soul was surrendered to God."

17 Lit: "this very thing was my business."

18 زندہ "living;" from Pers: زیستن "to live."

19 فراغت Lit: "freedom (from business, care, &c.);" from Arab: فرغ "to be free (from)."

After some¹ time, a girl came in on one occasion along with² a bier, who was of exceedingly agreeable appearance,³ and I could not bring myself to kill her also.⁴ She perceived me, and fainted through fear. I took her provisions up also and carried them to my own place; but I did not eat (them) alone. When I felt hungry, I used to take food to her, and to eat in company with her. When that woman saw that I did not molest her,⁵ her dread⁶ (of me) grew less day by day, and she became gradually more tractable, and she began to frequent my dwelling-place. One day I questioned her about herself, saying:—"Who art thou?" She answered:—"I am the daughter of the King's vice-regent.⁷ I was betrothed to my first cousin.⁸ On the evening of the wedding⁹ day he was seized with colic, and he was so convulsed with pain, that he died within an hour,¹⁰ and they brought me (in) with his bier, and went away leaving me here." She then asked me my story, and I gave her a full and complete narrative (of myself), and said:—"God has sent thee here for my sake." She smiled¹¹ and remained silent.

In this same manner, in the course of some days, our mutual attachment grew stronger. I instructed her in the tenets¹² of the Muhammadan religion, and made her recite the creed, and made her my wife. After a short time, she became pregnant,¹³ and a son was born. About three years passed in this very same manner. After the son was weaned,¹⁴ I said one day to my wife:—"How long shall we remain here, and how shall we get out of this place?" She said:—"We shall get out if God delivers us, otherwise we shall one day die here." I was much affected¹⁵ at what she said, and at my being kept there, and weeping bitterly, I fell asleep. I saw in a dream¹⁶ a person who said to me:—"If thou hast a mind to escape¹⁷ through the drain, then do thou escape by it." I started up in my delight, and said to my wife:—"Collect the nails¹⁸ and bolts which are in the old chests, and bring them to me, so that I may widen¹⁹ (the aperture)." In short, I fixed a nail at the mouth of that drain, and hammered it with stones until I wearied myself. After a year's labour, the passage became so large that a man might pass out through it.

After that, I picked out the best jewels, and filled

¹ Note that کتنا is sometimes used as above for "some, several." Its primary meaning is "how many?"

² همراه "In company with; from هم "together," and راه "road."

³ Lit: "of approved form;" from Arab: قبل "to receive, accept."

⁴ Lit: "my heart did not wish that I might kill her also."

⁵ Lit: "this person does not molest me."

⁶ وحشت primary meaning "a desert, solitary place." Hence "loneliness." Hence "dread terror."

⁷ وكيل مطلق "Vice-regent, &c." From وكيل "an agent, deputy," and مطلق "free, uncontrolled." Hence "invested with full powers."

⁸ Lit: "the son of my paternal uncle."

⁹ عروسی "bridal, nuptial;" from Arab: عرس "to keep or cleave to."

¹⁰ Lit: "in the moment of a moment."

¹¹ From مسکروانا "to smile, simper."

¹² Lit: "props, pillars." Arab: Plur: of ركن "a pillar."

¹³ حامله "pregnant," Fem: of حامل Act: Part: of حمل "to bear, carry."

¹⁴ Vide note 10 on page 94. بزرگانا "to increase" is here used from the same superstitious feeling as in the other examples given therein.

¹⁵ رقت Lit: "thinness" from Arab: رق "to be thin."

¹⁶ خواب "a dream, vision, sleep;" from Pers: خوابیدن "to sleep."

¹⁷ Note the idiom نکلنا هي " (if) thou art to go out."

¹⁸ میخ also means "a wooden peg, tent-peg."

¹⁹ کشاده Lit: "opened;" Perf: Part: of Pers: کشادن "to open."

the sleeves of the dead with them, and taking them with me, we three¹ issued forth by that same passage. I returned thanks to God, and seated my son on my shoulder; it is now a month since, having left the high road² through fear, I have come travelling along by way of the forest and mountains. When the pangs of hunger³ arise, I eat grass and leaves; I have no strength to talk (any more). This is my history which thou hast heard." Oh, King, peace be on you! I had compassion on his state, and caused him to take a warm bath, and to put on good clothes, and constituted him my deputy.⁴ And in my house several children were born to me from the Princess, but they all died⁵ in their infancy.⁶ One son died after reaching his fifth year,⁷ and out of grief for him the Princess died⁸ also. I grieved greatly⁹ (for her), and that country without her began to be distasteful¹⁰ to me; my mind became dejected, and I formed the intention of (going to) Persia.¹¹ Having petitioned the King, I caused the appointment of harbour-master to be given to that youth. In the meantime, the King also died. Taking this faithful dog, and all my property and treasure and jewels with me, I came and took up my abode in Naishāpūr, so that no one might become acquainted with my brothers' condition. I became known as 'the dog-worshipping merchant,' and on account of (*lit*: in) this bad name, I pay to this day double¹² taxes to the Government of the King of Persia.

"It happened that this merchant's son went there, and by his means¹³ I have kissed the feet of the Asylum of the Universe." I questioned him, saying:—"What, is this not your son?" The merchant answered:—"Centre of adoration of the world! This is not my son, he is your own Majesty's subject,¹⁴ but now he is my master and heir, (or) whatever you may be pleased to call him." On hearing this, I asked the merchant's son, saying:—"Of what merchant art thou the son, and where do thy parents live?" That boy kissed the ground, and asked that his life might be spared, and said:—"This slave-girl is the daughter of your Majesty's Minister; my father fell under the royal displeasure¹⁵ on account of the rubies of this very merchant, and the order was thus issued—that if within a year what he said was not proved up to the hilt,¹⁶ he should be put to death.¹⁷ On hearing this, I assumed this disguise,¹⁸ and went myself to Naishāpūr.¹⁹ God has brought the merchant, together with his dog and the rubies, into the presence of your Majesty. Your Honour has heard

1 For تینوں in Urdu Text, read تینوں.

2 سر راہ (sar-i-rāh) "high-road;" from سر "chief, principal," and راہ "road."

3 Pronounced "gur-usagi." Persian "hunger." (Hind: *Syn*: بھوکہ).

4 نائب "deputy, substitute." Active Participle of Arabic ناب "to supply the place of another."

5 This word should be written خورد سالی and not خور سالی. From Persian خرد "small, young, &c.," and سال "year."

6 Note the idiom مرمر گئے "they each died," or "they died one after another."

7 Lit: "having become five years (old), died."

8 وفات "death;" from Arabic وفى "to perform a promise, &c."

9 Lit: "complete;" from Arabic كمل "to be complete." Hence "very great, extreme."

10 کاٹنا literal meaning "to cut, bite." It is sometimes used in the above sense.

11 Lit: "I made the intention of Persia."

12 دو گنا "two-fold, double;" from دو "two," and گنا signifying "fold, times." This word is suffixed to numerals to form multiplicatives.

13 وسیلہ "means, channel, &c." From Arabic وصل "to strive to gain access to."

14 رعیت "subject, tenant, &c." From Arabic رعى "to pasture, tend." Hence the English word "ryot." 15 عتاب "anger, displeasure;" from Arabic عتب "to be angry (with)."

16 Lit: "seated on the chair."

17 Note the idiom جان سے مارا جانا "to be put to death."

18 بھیس lit: "appearance, look." Hence "disguise, personation."

19 Lit: "I caused myself to arrive at Naishāpūr."

the whole of the circumstances;¹ I am in hopes that my aged father may be released."²

On hearing this assertion³ from the Minister's daughter, the merchant gave vent to a sigh, and fell down helpless. On rose-water being sprinkled on him, he regained his senses,⁴ and said:—"Alas! evil fortune! having endured all this toil and trouble, I had come from such a distance in the expectation that, having adopted⁵ this merchant's son, I should make him my son, and would write a deed of gift⁶ bestowing on him all my property and effects, so that my name should continue, and the whole world⁷ should call him the merchant's son; and now my idea has proved a vain⁸ one, and the matter has turned out the opposite⁹ (of what I wished). By proving to be a woman, she has ruined me, an old man; I have fallen under (*lit*: in) the wiles of a woman, and that proverb¹⁰ applies to me:—"He neither stayed at home, nor did he go on pilgrimage, yet he shaved his head and became disgraced."¹¹

In short, I was moved to compassion on account of his distracted state, and his weeping and lamentation. I called the merchant to me, and whispered in his ear the joyful tidings of his union, saying:—"Do not be sorrowful, I will marry thee to that very (girl); if God wills, thou wilt have children, and this very one shall be thy mistress." On hearing this good news, he was on the whole¹² comforted. Then I said:—"Take the Minister's daughter to the female apartments, and bring the Minister out of the prison, and cause him to bathe in the warm bath, and dress him in a robe of honour, and bring him to me quickly." When the Minister came, I condescended to go as far as the edge of the carpet to receive¹³ him, and looking upon him as my elder, I embraced him, and I again conferred on him the portfolio¹⁴ of his office as Minister,¹⁵ and I also gave the merchant a grant of land and a title, and having looked out for an auspicious¹⁶ moment, I caused the nuptial ceremony to be performed, and wedded him to the Minister's daughter.

In a few years, two sons and a daughter were born¹⁷ in his house; thus the eldest son is (now) the chief¹⁸ of the merchants,¹⁹ and the youngest is the comptroller of my household. Oh, Darweshes! I have related this story before you for this reason, that last night I heard the adventures of two Fakirs, and now do you two who remain, imagine that we are seated in that same place, and consider me to be your servant,

¹ احوال "state, condition;" Arab: Pl: of حال, but used as a Singular.

² مخلصي (makhlasi), *lit*: "safety;" from Arabic خلس "to become safe." Also, as above, "release."

³ بيان "declaration, description, unfolding;" from Arab: بان "to become separated, &c."

⁴ Note the idiom هوش میں آیا "he came to his senses" ⁵ متبنی (mutabunni), "adopted (as a son);" Pass: Part: of Arab: تبني "to adopt (as a son)." (From بن "a son)."

⁶ هبة (hiba), "a gift;" from Arabic وهب "to give." هبة ناعية "a deed of gift."

⁷ Might also be translated "all people."

⁸ The primary meaning of خام in Persian is "raw, unripe."

⁹ بالعكس "on the contrary." عكس "the contrary, reverse;" from Arab: عكس "to reverse."

¹⁰ کہاوت "a proverb, saying;" from کہنا "to say."

¹¹ It being customary to shave the head before proceeding on a pilgrimage, he means that he has made himself ridiculous by shaving, and not going on the pilgrimage after all.

¹² Meaning to imply that he would rather have adopted a son, but that to marry her was better than nothing. ¹³ For استقبال in the Urdu Text, read استقبال.

¹⁴ *Lit*: "pen-case;" from قلم "a pen," and دان an affix denoting "receptacle."

¹⁵ وزارت "the office of" وزیر, which is from Arab: وزر "to bear (a burden), to support."

¹⁶ سعيد "auspicious;" from Arabic سعد "to be prosperous."

¹⁷ For پدا in Urdu Text, read پیدا.

¹⁸ The zamma over ملک in the Urdu Text has been printed in error. The word is "malik" (= "chief, &c.") ¹⁹ تاجر (tujjār), Arabic Plural of تاجر (tājir) "a merchant."

and this house as your Fakirs' abode.¹ Each of you relate his adventures without hesitation or scruple,² and stay with me for a little time."³ When the Fakirs received (*lit*: saw) so much encouragement from the part of the King, they began to say:—"Well, as you have cultivated the friendship⁴ of (us) beggars, we two also will relate our history; be pleased to listen to us.

END OF THE ADVENTURES OF KING ĀZĀD BAKHT.

TRAVELS OF THE THIRD DARWESH.

The third Darwesh sat down with his hands clasped round his knees,⁵ and began the narrative of his adventures in the following manner:—

"Oh, friends!⁶ listen to the circumstances of this Fakir;

"That is to say, hear the story of what has happened to me;

"The treatment which has been meted out to me by the god of love;

"I will tell it to you in detail,⁷ listen to the story of it."

This least of individuals is the Prince of Persia.⁸ My father⁹ was the King of that country, and he had no other son but me.¹⁰ During the time of my youth, I used to play at oblong dice, eards, chess, and backgammon,¹¹ with my companions;¹² or, mounting my horse, used to employ myself in riding about or hunting. One day this is what happened, that having caused my horse¹³ to be got ready, and taking all my friends and acquaintances with me, I sallied forth in the direction of the plain. I went out some distance, flying

¹ تکیه also means "a pillow, anything to rest on, a place of repose."

² وسواس *lit*: "anything suggested to the mind;" from Arabic وسوس "to inspire, suggest." Hence "doubt, dread, hesitation, &c."

³ چنده "somewhat, a while;" from Pers: چند "some, several."

⁴ اُلفت "friendship, familiarity." اُلفت کرنا (سے) "to be intimate (with)."

⁵ کورت باندھے بیٹھنا Platt gives this as "to sit tailor-fashion."

⁶ دوستان is the Pers: Plural of دوست "a friend."

⁷ تفصیل (= تفصیلاً) تفصیل وار "analysis, detail;" from Arabic فصل "to separate, divide." "in detail."

⁸ عجم means Persia generally, and فارسی is a Province on the S.-W. boundary of Persia, called Farsistān.

⁹ ولي نعمت *lit*: "lord of beneficence, benefactor." A title of respect for a father.

¹⁰ Note the idiom سوائے میرے "with the exception of myself."

¹¹ مصاحب "companion;" from Arabic صاحب "to associate (with)."

¹² تختہ نرد "backgammon." تختہ "a board," and نرد "a man (at chess, &c.)"

¹³ سواری means anything in the shape of a conveyance. Here it evidently means "a horse."

hawks, falcons, male and female, and sparrow-hawks, at the ruddy geese¹ and partridges. A hilly tract of country² of wondrous beauty (*lit*: kind) came in my sight, for wherever the gaze wandered, the ground appeared for miles to be green (with verdure), and red with flowers. On seeing this scene,³ we dropped our horses' reins, and proceeded along slowly step by step, contemplating the landscape.⁴ Suddenly I perceived in that wilderness a black stag, on which was a cloth of brocade, and a jewelled head-stall, and little bells made of gold stitched on a gold-embroidered⁵ collar (which was) round its neck; it was moving about at its ease, and grazing on that plain [where man had never trod (*lit*: entered), nor bird flapped its wing]. On hearing the sound of our horses' hoofs, it was on the alert,⁶ and lifting its head, it looked (at us), and went off very slowly.

From seeing it, such an eager desire (of catching it) possessed me, that I said to my companions:—"Do you remain here, and I will catch it alive; take care, and be pleased not to advance a (single) step, and not to follow me." And the horse which I bestrode,⁷ was so swift⁸ that I had often galloped it after deer, and causing them to forget their bounds, had seized them with my hands one after another.⁹ I galloped after¹⁰ it. It bounded off on seeing me, and fled like the wind.¹¹ My horse, too, was as fleet as the wind,¹² but it could not (even) overtake the dust (raised by the deer). That good steed¹³ became bathed in sweat, and my tongue also began to crack with thirst, but all my efforts were unavailing.¹⁴ Evening began to come on, and I did not know whence or whither I had come.¹⁵ Being without resource, I played a trick on it, and taking an arrow out of my quiver,¹⁶ and steadying my bow with the bow-case, I fitted it to the string, and drawing¹⁷ it to my ear, aimed at its thigh, and saying:—"God is most great," let fly (at it). In fine, the very first arrow pierced its leg; it then limped along in the direction of the foot of the mountain. I, the Fakir, also dismounted from my horse, and pursued it on foot. It made for the hill, and I, too, followed it. After some descents and ascents, a dome¹⁸ came in sight; when I arrived near it, I saw a little garden and a spring of water. The deer then disappeared suddenly¹⁹ from my sight; I was exceedingly fatigued, and I began to wash my hands and feet.

All of a sudden the noise of weeping fell on my ear from the

1 سرخاب "the ruddy goose;" from Pers: سرخ "red," and آب "water."

2 قطعه "a detached portion, plot of ground, &c." From Arab: قطع "to cut, cut off."

3 سمان in above sense of "scene, landscape," is also spelt سما. 4 سیر *lit*: "moving about;" from Arab: سیر "to go, &c." سیر کرنا "to take the air, enjoy the view, &c."

5 زردوزی "gold embroidered;" from Pers: زر "gold," and دوز root of دوختن "to sew."

6 چوگنا *lit*: "four-eared;" from چو (only in Compounds) "four," and گان "ear." Hence "on the alert." 7 *Lit*: "beneath my thighs."

8 پرند *lit*: "winged, flying;" from Pers: پریدن "to fly."

9 Note the idiom پکتر پکتر لینا "to catch one after another."

10 عقب *lit*: "heel;" from Arab: عقب "to come after." "To follow, pursue."

11 *Lit*: "it began to fill its bounds, and became the wind."

12 *Lit*: "was conversing with the wind."

13 رهوار contracted from راه وار, which is from راه "road," and وار a suffix denoting "fit, suitable for." Hence "a good roadster."

14 Note the idiom کچه بس نه چلا "all my efforts were unavailing." (کچه = "power, control.")

15 In this sentence an interrogative is again idiomatically used for a negative. Former examples of this have been pointed out. 16 ترکش "quiver;" contracted from تیر کش "an arrow," and کش used as last member of Compounds, denoting "bearing, supporting."

17 کشش "a pull, drawing;" from Pers: کشیدن "to draw."

18 گنبد or گنبد "a dome, &c." Pronounced "gumbaz," or "gumbad." 19 چالار *lit*: "salute, will-o-th'-wisp." Hence چالار هوتا "to disappear suddenly, to elude the sight."

interior of that tower, as if some one was saying :—"Oh, my child! may the arrow of my sighs pierce the heart¹ of him who has hit thee with his arrow; let him not receive the fruition of his youth, and may God render him as sorrowful² as I am." On hearing this, I went there; I saw then a venerable man with a white beard, and well dressed, (who was) sitting on a cushion, and in front of him the stag was lying; he was drawing the arrow out of its thigh, and was uttering maledictions.³ I saluted him, and joining my hands, I said :—"Peace be unto your Honour! this slave has unwittingly⁴ committed this fault. I did not know this; for God's sake forgive⁵ me." He said :—"Thou hast injured a dumb creature, if thou hast done this unknowingly, God will forgive thee." I went up to him and sat down, and helped him to withdraw the arrow;⁶ we got it out with great difficulty,⁷ and after covering the wound with plaster, we released (the deer). After that, having washed⁸ his hands, that old man gave me some breakfast to eat, which was then ready.⁹ After eating and drinking, I stretched myself out¹⁰ at a full length on a bedstead.

On account of fatigue, I slept very soundly.¹¹ (Whilst I was) in that slumber the sound of wailing¹² and lamentation reached my ears. On rubbing my eyes, and looking (about me), (I saw that) neither that old man nor anyone else was in that apartment. I was lying alone on the bed, and that hall was left empty. Being alarmed,¹³ I began to look on all sides. I saw that a curtain was let down in the corner; I went there and raised it. I saw that a throne was arranged there, and on it there was a fairy-born lady of about fourteen years of age,¹⁴ with a face like the moon,¹⁵ and curls falling on each side, and with a smiling countenance, and dressed in European garments; and she was sitting there and looking at me with great (*lit*: wonderful) coquetry. And that old man was weeping unrestrainedly with his head resting on her feet, and remained bereft of sense and consciousness.

On seeing the condition that the old man was in, and the beauty and loveliness of that delicate one, I fainted, and fell down lifeless like¹⁶ a dead person. That venerable old man seeing this my state, brought a bottle of rose-water, and began to sprinkle it over me. When I recovered (*lit*: got up¹⁷ alive), and went before¹⁸ that beloved one,¹⁹ and

¹ *Lit*: "liver."

² *دکھا* (also *دکھی* and *دکھیارا*), "pained, afflicted." From *دکھ* "pain, sorrow, &c."

³ *بددعا* "malediction;" from *بد* "bad," and *دعا* "prayer, blessing."

⁴ "Unknowingly;" from *نا* "not," and *دانسته* Perfect Participle of *دانشتن* "to know."

⁵ *معاف* Passive Participle of Arabic *عافى* "to forgive."

⁶ *Lit*: "I was a partner in pulling out the arrow."

⁷ *دقت* "trouble, a knotty point, &c." From Arabic *دق* "to be slender, minute."

⁸ *دھاکر* has no meaning by itself. It is used with *دھونا* as an Intensive.

⁹ *موجود* *lit*: "found, existing." Passive Participle of Arabic *وجد* "to find."

¹⁰ *لبي تاني* presumably agrees with *لاش* "a dead body" understood, which is feminine.

¹¹ Note the idiom *خوب پٹت بھر کر سونا* means "to sleep soundly."

¹² *نوحہ* "lamentation;" from Arabic *نح* "to lament."

¹³ *بھیانک* (*bhayānak*), "terrible, lonely, desolate;" from Sanskrit *भय* (*bhay*), "alarm, terror."

¹⁴ Note the idiom *بیس چودہ ایک* "about fourteen years old."

¹⁵ *مہتاب* "moon, moon-light;" from Persian *مه* "moon," and *تاب* root of *تافتن* "to shine."

¹⁶ For *کے* in Urdu Text, read *کی*. ¹⁷ For *کے* in Urdu Text, read *کر*.

¹⁸ *معشوق* "beloved;" Passive Participle of Arabic *عشق* "to love passionately."

¹⁹ *مقابل* "fronting, confronting;" from Arabic *قابل* "to stand over against, to face."

saluted her; she never raised her hand, nor moved her lips. I said:—"Oh, rose-bodied one!¹ in what sect is it right to show such pride, and not to return a salutation?"

"Although it is graceful to speak little, yet not to such a degree as this;

"Though the eye of the lover should be closed,² even then she does not open her mouth."

For the sake of that God who created thee say something with thine own mouth. "I have also come out here by chance; it is necessary to oblige a guest."³ I spoke a great deal (to this effect), but (my words) were in vain;⁴ she sat listening in silence like an idol. Then I also advanced, and touched her feet with my hand.⁵ When I touched⁶ them, I found that they were hard. I at last discovered that they had carved this gem⁷ out of stone, and Āzar⁸ had made an idol of it. Then I asked that idol-worshipping old man, saying:—"I hit thy stag in the leg with an arrow;⁹ thou hast pierced my heart through and through¹¹ with this dart¹⁰ of love; thy prayer has been accepted. Now give me a detailed explanation of these circumstances, as to why this talisman has been made, and why thou, having abandoned the abode of men, dwellest¹² in the forest and the mountain? Tell me all that has happened to thee."

When I had importuned¹⁴ him very much,¹³ he answered:—"This matter has indeed ruined me, dost thou also wish¹⁵ to be destroyed by hearing it?" I said:—"There! thou hast now made many evasions¹⁶ and excuses; tell me what I desire to know, otherwise I will kill thee." Seeing that I was very determined¹⁷ (to know all about it), he said:—"Oh, young man! may the Most High God keep every human being safe from the flame of love! See, then, what various misfortunes this love has occasioned! It is through love alone that the wife consents to be burnt on her husband's funeral pyre,¹⁸ and sacrifices her own life; and everyone knows the story of Farhād and Majnūn. What advantage (*lit*: fruit) wilt thou obtain by hearing that (story)? Thou wilt uselessly abandon¹⁹ thy family, thy wealth, and the world, and go forth (as a Darwesh)." I answered:—"Enough! now fold up thy friendship, and place it (on one side); regard me at this time as thy foe, and if life is dear (to thee), speak out plainly." Being without resource, his eyes filled with tears,²⁰ and he began to say:—"This is the truth about me, the house-ruined one; the name of your slave is Nu'mān Saiyāh;

¹ گلبدن "rose-bodied." From گل "rose," and بدن "body."

² مند from مندنا "to be shut." Trans: موندنا "to close, shut."

³ مهمان "guest;" from مه "groat," and مان "like, resembling."

⁴ Note the idiom: لیکن کچھ کام نہ آئیں "but (my words) were of no avail."

⁵ Lit: "I caused my hand to move on her feet."

⁶ چھیرا from چھیرنا "to touch." Also "to trouble, tease."

⁷ The primary meaning of لعل is "ruby." It is, however, also used for any gem; and, as above, for something especially choice, in the same manner as we say "a gem of a picture, &c."

⁸ Āzar is said by Muhammadans to be Terah, the father of Abraham. He was a sculptor, and maker of images. ⁹ گہرا is a "broad-headed arrow." It also means a "roofing tile."

¹⁰ ناک is a small arrow or dart. (Persian).

¹¹ وار *lit*: "on this side;" and پار "on that side." Hence وارپار "on both sides, right through."

¹² سینا from سینا (also written سیونا), "to brood, hatch." In this case ے should not be inserted after ے. ¹³ Lit: "when I had followed him much."

¹⁴ For لیا (after پیچھا) in Urdu Text, read کیا.

¹⁵ Desiderative Verb, formed by adding چاہنا "to wish" to a Perfect Participle, which is not inflected. ¹⁶ مکر "evasion, pretext, plot;" from Arab: مکر "to plot."

¹⁷ Lit: "in the footsteps (of)." Hence "following, intent (on)."

¹⁸ The ceremony of "suttee" was abolished by law in 1820. ¹⁹ چھوڑ means nothing by itself. It is here used as an Intensive with چھوڑ. ²⁰ Lit: "he filled (his eyes) with tears."

I was a great merchant. In this my life,¹ I have travelled throughout the seven regions of the world for the purpose of trading, and I have gained access² into the presence (*lit*: service) of all the kings.

This idea once occurred to my mind, that I had indeed traversed the countries in the four quarters (of the globe), but that I had never gone to the island of the Franks,³ and had not seen the King of that place, nor his subjects or soldiery. I had not discovered anything regarding the manners and customs of that place; it was therefore necessary that I should go there also once. Having consulted my friends and companions,⁴ I made a fixed⁵ resolve (to go there), and I took rarities and presents⁶ of various places,⁷ which were fit for that country; and having collected⁸ a caravan of merchants, and embarked on a ship, I set out. As we met with a favourable wind, I arrived in a few months in that country; and alighted⁹ in the city. I saw a wonderful town, for no town equals it in beauty.¹⁰ In every bazaar and street there were paved¹¹ roads, which were sprinkled (with water). The cleanliness was such, that a straw was not to be seen lying about anywhere, then how mention (such a thing as) dirt! And there were various kinds¹² of buildings;¹³ and at night there were lights on both sides of the roads¹⁴ at an interval of a pace. Outside the city there were gardens in which could be seen wonderful flowering shrubs and fruits, such as perhaps do not exist anywhere else except in Paradise. Whatever praise¹⁵ I bestow on that country will be in place.

In short, the report of the arrival of the merchants was spread about. A confidential eunuch having mounted his horse, and bringing several servants with him, came to the caravan, and questioned the merchants,¹⁶ saying:—"Who is your Chief?" All pointed towards me, and that eunuch¹⁷ came to my apartment. I treated him with great respect, and we interchanged salutations. I seated him on the carpet, and offered him the pillow. After that, I asked him saying:—"What is the reason of your Honour's coming?¹⁸ be pleased to tell me." He answered:—"The Princess has heard that merchants have come, and that they have brought much goods (with them); she has therefore commanded me to go and to bring them into the presence. Therefore do you come and bring with you such articles as are fit for the use of kings, and obtain the happiness of kissing the (royal) threshold."¹⁹

I replied:—"To-day indeed I am unable (to come) on account of fatigue, but to-morrow I will be present with my life and property; whatever is to be found

¹ سن (*sinn*) *lit*: "tooth;" from Arabic سن "to bite." Here it means "age, period of life;" سن تیز "years of discretion." ² رسائی "arriving, access;" from Pers: رسیدن "to arrive."

³ This may mean Great Britain; or perhaps Europe generally.

⁴ شفیق *lit*: "a kind friend, adviser, &c." From Arab: شفق "to be compassionate."

⁵ مصمم (*muṣammam*), "determined, resolute;" from Arabic صمم "to keep constantly and perseveringly (to a purpose, &c.)." ⁶ هدایا "presents" Arab: Pl: of هدیة "a present."

⁷ Note the idiom جهات نهان "here and there, all about."

⁸ اکٹھا "assembled, collected." It is also sometimes spelt اکٹھا.

⁹ ڈیرا *lit*: "a tent, temporary abode." ڈیرا کرنا "to encamp."

¹⁰ *lit*: "no town arrives to its beauty."

¹¹ پختہ *lit*: "baked, cooked, made of masonry;" from Pers: پختن "to cook." (*Syn*: پکا).

¹² For عمانین in the Urdu Text, read عمانین.

¹³ *lit*: "of various colours." Also "of various kinds," which is evidently the meaning here.

¹⁴ Note the idiom دورستہ means having a row of trees, houses, lamps, &c., on both sides of the road. ¹⁵ تعریف *lit*: "making known;" from Arabic عرف "to know." Hence "praise."

¹⁶ بیہاری "a merchant;" from Hind: بیہار "trade, traffic."

¹⁷ For صحا in Urdu Text, read محلی (*maḥallī*).

¹⁸ تشریف لانا "to honour with one's presence." Used for "to come" in speaking to a superior.

¹⁹ آستانہ Pers: "threshold." آستانہ بوسی "paying one's respects."

in the possession of this weak one, he will present as an offering; whatever is approved of, is the property of the Government." Having made this promise, and given him otto¹ (of roses) and betel, I dismissed the eunuch, and calling all the merchants to me, I collected the rarities that each of them possessed, and I also took those which were in my house, and in the morning I was present at the gate of the royal palace. The doorkeepers² announced my arrival, and the order was given to bring me into the presence. That same eunuch came out, and taking my hand in his, led me in, conversing in a friendly manner.³ First, passing the servants' quarters,⁴ he took me into a magnificent apartment. Oh, dear one! thou wilt not believe⁵ the beauty of the scene which met my sight; it was as if fairies whose wings had been clipped, had been let loose (there). In whatever direction I looked, my gaze remained rivetted (there), and my feet refused to support me.⁶ I controlled myself with an effort, and arrived in the presence (of the Princess). Immediately my gaze fell on the Princess, a sensation (*lit*: turn) of faintness⁷ came over me, and tremors⁸ pervaded my hands and feet.

However,⁹ I (managed to) perform my salutation. On both sides, on the right hand and on the left,¹⁰ row upon row of fairy-faced delicate ladies were standing with hands folded. Of the various kinds of jewels, and pieces¹¹ of wearing apparel and rarities I had taken with me, when several trays were laid out in her presence, [inasmuch as¹² all the goods were worthy of her approval], she was pleased, and giving them into the charge of her steward, she said:—"The price of these things will be paid to-morrow according to the list."¹³ I performed my respects, and was pleased in my mind, thinking that:—"Well! there will be this excuse for coming to-morrow also." After taking my leave, when I came out, I was talking (to myself) like a deranged person, and was wandering in my speech.¹⁴ In this manner I came to the inn, but I was not in my right senses. All my acquaintances and friends began to question me, saying:—"What is the matter with you?"¹⁵ I said:—"With so much coming and going,¹⁶ the heat has affected (*lit*: mounted into) my brain."

In short, I passed that night in a state of agitation. In the morning I again went and presented myself, and went into the palace again with that same eunuch; I saw the same scene (of beauty) that I had seen the day before. The Princess saw me, and dismissed everyone to their respective employments. When (all the people) had dispersed,¹⁷ she got up and went into her private apartment¹⁸ and sent for¹⁹ me. When I

1 عطّر "perfume, fragrance, essence." Hence "ottar (or otto) of roses."

2 باری دار is an attendant who waits in turn with others. From بار "a time, turn," and دار root of Pers: داشتن "to keep."

3 Note the idiom دوستی کی راہ سے باتیں کرتا ہوا "conversing in a friendly manner."

4 خواص پرا "servants' apartments." خواص is Arab: Pl: of خاص "peculiar, private." Hence "special attendants." باور is the Pers: for "belief, confidence." باور کرنا "to believe."

6 Lit: "my sight was buried, and my feet were uprooted from the ground."

7 غش "a swoon;" from Arab: غشی "to become senseless."

8 رعشة "a tremor;" from Arab: رعش "to tremble."

9 بہر صورت lit: "in every condition, &c." Hence "at all events, somehow or other."

10 دست راست Pers: "right hand." دست چپ "left hand."

11 پارچہ "fragment, piece;" Diminutive of Pers: پارہ "a piece."

12 از بسکه lit: "from enough that." (Pers:). Hence "inasmuch as."

13 فرد lit: "single, sole, a single thing;" from Arab: فرد "to be single." Also, as above, "a list, register." 14 Lit: "I was saying, and something else was issuing from my mouth."

15 Lit: "what is your condition?"

16 آمد و رفت "coming and going;" from Pers: آمدن "to come," and رفتن "to go."

17 پھرچھا "clearance," as of the sky, &c. Also "dispersion (of people, &c.)" Lit: "when there was a clearance." خلوت "seclusion, &c." From Arab: خلا "to be empty."

18 طلب کرنا "to send for;" from Arab: طلب "to seek, desire."

went there, she ordered me to sit down; I seated myself after paying my respects. She said:—"Since thou hast come hither, and brought these goods, what profit¹ thereupon would be acceptable² to thee?" I made representation, saying:—"My great wish³ was to behold your Honour's feet, and God has granted⁴ it; I have now got everything in full, and have obtained the felicity of both worlds. And (regarding) the price which is (shown) in the invoice, half is the cost and half the profit." She said:—"No! the price which thou hast written shall be paid to thee; moreover, thou wilt obtain something more also (by way of) reward, on condition that⁵ one thing can be done by thee, then I will give (thee) the order."

I said:—"If the life and property of this slave can be of any service to your Majesty, then I shall consider it as my good fortune,⁶ and I will do it with the greatest willingness."⁷ When she heard this, she went for a writing case, and wrote a note,⁸ and after placing it in a pearl-embroidered bag,⁹ she wrapped a handkerchief of the finest muslin¹⁰ round it, and gave it into my custody. She also took a signet ring¹¹ from her finger, and gave it to me as a token, and said:—"In that direction there is a large garden, the name of which is Dil-kushā.¹² Do thou go there and be pleased to give this signet¹⁴ into the hand of a person named Kaikhusrāu,¹³ the superintendent, and be pleased to give him our blessing, and ask for an answer to this note, but please return quickly; if thou eatest thy dinner there, be pleased to drink water here.¹⁵ Thou shalt see what a reward I shall give thee for this service." I took my leave, and proceeded along asking (my way). After I had proceeded about two kos, my sight fell on that garden. When I arrived near it, a worthy fellow, who was fully armed, caught hold of me, and took me in by the garden gate. I saw there a young man of lion-like form, seated with much state and dignity on a golden chair. [He wore a coat of mail, such as those made by David,¹⁶ with back and side pieces burnished like mirrors, and a helmet¹⁷ of steel on his head]; and five hundred robust¹⁸ young men, with shields and swords in their hands, and girt with quiver and bow, stood ready drawn up in line.¹⁹

I saluted him, and he called me to him. I gave him that seal, and having addressed flattering words to him, I showed him that handkerchief, and also told him the circumstances of my bringing the note. Immediately he heard this, he bit his fingers with his teeth, and smiting his head (with vexation), he said:—"Perhaps thy death has brought thee (here); well! go into the garden; in a cypress-tree

¹ منافع "profits, gains." Arabic Plural of منفعت "profit," which is from نفع "to be profitable." ² منظور "acceptable, &c." Pass: Part: of Arab: نظر "to see, look at."

³ خواهش "wish, desire;" from Persian خواستن "to wish."

⁴ میسر (mayassar), "feasible, attainable." Pass: Part: of Arab: يسر "to render easy."

⁵ بشرطیکه "on the condition that." From Persian به "on, &c." شرط "condition," and که "that." ⁶ Lit: "then I may consider it the favourableness of my stars."

⁷ Lit: "I may do it with my eyes."

⁸ شقه lit: "a piece;" from Arab شق "to tear."

⁹ "A letter (especially to a superior)." ¹⁰ دلمیا "a bag (worn at the waist)" Contracted from Persian دول "a purse," and میان "waist," ¹¹ شبنم lit: "dew." Very fine muslin.

¹² انگوئی "finger (or toe) ring." From انگوئا "thumb, or great toe."

¹³ دلکشا lit: "heart-expanding;" from Persian دل "heart," and کشادن "to open."

¹⁴ This is also the name of the third King of the second Dynasty of Persia.

¹⁵ انگشتی is the Pers: Syn: of Hind: انگوئی "a ring."

¹⁶ Meaning that he was to make so much haste that he was not even to stay to drink water after eating his food. A proverbial expression for "to make haste." ¹⁷ Referring to David, the father of Solomon, who is said to have been a good maker of armour, and, according to the Muhammadans,

he was able to make iron as soft as wax by touching it. ¹⁸ خود pronounced "khod." Persian for a helmet made of metal. ¹⁹ تیار lit: "ready;" here means "in full vigour, robust."

¹⁹ پرا "a body or line of troops." پرا باندھنا "to form line."

in the possession of this weak one, he will present as an offering, whatever is approved of, is the property of the Government." Having made this promise, and given him otto¹ (of roses) and betel, I dismissed the eunuch, and calling all the merchants to me, I collected the rarities that each of them possessed, and I also took those which were in my house, and in the morning I was present at the gate of the royal palace. The doorkeepers² announced my arrival, and the order was given to bring me into the presence. That same eunuch came out, and taking my hand in his, led me in, conversing in a friendly manner³. First, passing the servants' quarters,⁴ he took me into a magnificent apartment. Oh, dear one! thou wilt not believe⁵ the beauty of the scene which met my sight, it was as if fairies whose wings had been clipped, had been let loose (there). In whatever direction I looked, my gaze remained rivetted (there), and my feet refused to support me⁶. I controlled myself with an effort, and arrived in the presence (of the Princess). Immediately my gaze fell on the Princess, a sensation (lit. turn) of faintness⁷ came over me, and tremors⁸ pervaded my hands and feet.

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⁴ خواص پرا "servants' apartments" خواص is Arab Pl of خاص "peculiar, private" Hence "special attendants"

⁵ باور کرنا is the Pers for "belief, confidence" باور کرنا "to believe"

⁶ Lit. "my sight was burned, and my feet were uprooted from the ground."

⁷ عشی "a swoon," from Arab عشی "to become senseless"

⁸ رعشہ "a tremor," from Arab رعس "to tremble"

⁹ ہر صورت Lit. "in every condition, &c" Hence "at all events, somehow or other"

¹⁰ دست راست Pers "right hand" دست چپ "left hand"

¹¹ پارچہ fragment, piece," Diminutive of Pers پارہ "a piece"

¹² اتنے سے Lit. "from enough that" (Pers) Hence "inasmuch as"

¹³ فرد Lit. "single, sole, a single thing," from Arab فرد "to be single" Also, as above, "a list, register"

¹⁴ Lit. "I was saying, and something else was issuing from my mouth"

¹⁵ Lit. "what is your condition?"

¹⁶ آید و رفت "coming and going" from Pers آمدن "to come," and رفتن "to go"

¹⁷ پھرچھا clearance," as of the sky, &c. Also "dispersion (of people, &c)" Lit. "when there was a clearance."

¹⁸ خلوت "seclusion, &c" From Arab خلا "to be empty."

¹⁹ طلب کرنا "to send for," from Arab طلب "to seek, desire"

went there, she ordered me to sit down, I seated myself after paying my respects. She said —“Since thou hast come hither, and brought these goods, what profit¹ thereupon would be acceptable to thee?” I made representation, saying.—“My great wish² was to behold your Honour's feet, and God has granted³ it, I have now got everything in full, and have obtained the felicity of both worlds. And (regarding) the price which is (shown) in the invoice, half is the cost and half the profit.” She said —“No! the price which thou hast written shall be paid to thee, moreover, thou wilt obtain something more also (by way of) reward, on condition that⁴ one thing can be done by thee, then I will give (thee) the order.”

I said —“If the life and property of this slave can be of any service to your Majesty, then I shall consider it as my good fortune,⁵ and I will do it with the greatest willingness.”⁷ When she heard this, she went for a writing case, and wrote a note,⁸ and after placing it in a pearl-embroidered bag,⁹ she wrapped a handkerchief of the finest muslin¹⁰ round it, and gave it into my custody. She also took a signet ring¹¹ from her finger, and gave it to me as a token, and said —“In that direction there is a large garden, the name of which is Dil-kushā¹². Do thou go there and be pleased to give this signet¹⁴ into the hand of a person named Kaikhosrau,¹³ the superintendent, and be pleased to give him our blessing, and ask for an answer to this note, but please return quickly, if thou eatest thy dinner there, be pleased to drink water here¹⁵. Thou shalt see what a reward I shall give thee for this service.” I took my leave, and proceeded along asking (my way). After I had proceeded about two kos, my sight fell on that garden. When I arrived near it, a worthy fellow, who was fully armed, caught hold of me, and took me in by the garden gate. I saw there a young man of lion-like form, seated with much state and dignity on a golden chair. [He wore a coat of mail, such as those made by David,¹⁶ with back and side pieces burnished like mirrors, and a helmet¹⁷ of steel on his head], and five hundred robust¹⁸ young men, with shields and swords in their hands, and girt with quiver and bow, stood ready drawn up in line¹⁹.

I saluted him, and he called me to him. I gave him that seal, and having addressed flattering words to him, I showed him that handkerchief, and also told him the circumstances of my bringing the note. Immediately he heard this, he bit his fingers with his teeth, and smiting his head (with vexation), he said —“Perhaps thy death has brought thee (here), well! go into the garden, in a cypress-tree

¹ منافع “profits, gains” At this Plural of صنعت “profit,” which is from نفع ‘to be profitable’
² منظور “acceptable, &c” Pass Part of Aráb نظر “to see, look at”

³ خواهش wish, desire,” from Persian خواستن “to wish”

⁴ میسر (maysar), ‘feasible, attainable’ Pass Part of Aráb سر to render easy.”

⁵ بشرطیکه “on the condition that” From Persian که “on, &c” شرط “condition,” and که “that”
⁶ Lit “then I may consider it the favourableness of my stars”

⁷ Lit “I may do it with my eyes.”

⁸ شقه lit. “a piece,” from Arabic شق ‘to tear’

“A letter (especially to a superior)”

⁹ دلمه, “a bag (worn at the waist)” Contracted from

Persian دول ‘a purse,’ and میان “waist,”

¹⁰ شبنم lit. “dew.” Very fine muslin

¹¹ انگوئی “finger (or toe) ring” From انگوئها ‘thumb, or great toe’

¹² دلکشا lit. “heart-expanding,” from Persian دل “heart,” and کشادن “to open”

¹³ This is also the name of the third King of the second Dynasty of Persia

¹⁴ انگشتری is the Pers Syn of Hind انگوئی “a ring”

¹⁵ Meaning that he was to make so much haste that he was not even to stay to drink water after eating his food. A proverbial expression for “to make haste”

¹⁶ Referring to David, the father

of Solomon, who is said to have been a good maker of armour, and, according to the Muhammadans, he was able to make iron as soft as wax by touching it

¹⁷ خود pronounced “khod” Persian for

a helmet made of metal

¹⁸ تیار lit. “ready,” here means “in full vigour, robust”

¹⁹ پرا “a body or line of troops.” پرا باندن “to form line.”

an iron cage is suspended, a young man is imprisoned in it, having given him this letter, and obtained an answer, return quickly" I passed quickly into the garden. What a garden it was! One might say that one had passed alive into Paradise. Every parterre was bright (*lit* blooming) with different coloured (flowers), and fountains¹ continued playing, and the birds² kept on warbling. I proceeded straight forward, and saw that cage in that tree, and in it a handsome³ young man appeared. I bowed my head respectfully and saluted him, and I gave him that sealed note⁴ through the bars⁵ of the cage. That worthy person opened the note, and began to read it, and he began to question me eagerly regarding the circumstances of the Princess.

The conversation was yet unfinished when⁶ an army of negroes⁷ appeared,⁸ and came and fell on me from all sides, and began to strike me without mercy⁹ with their spears and swords. What power¹⁰ has an unarmed man (to resist)? In a — moment they mangled (*lit* bruised) me with wounds, and no consciousness remained to me. Afterwards, when I came to my senses, I found myself on a bedstead, which two footmen had lifted and were carrying along, and they were talking¹¹ to one another. One said — "Throw the corpse of this dead person out on the plain, the dogs and crows will eat it." The other one said — "If the King causes inquiry¹² to be made, and this news reaches him, then he will cause (us) to be buried alive, and our families to be crushed (to death) in an oil-press. What! have our lives become distasteful (*lit* heavy) to us, that we should perpetrate such a senseless act?"

On hearing this conversation, I said to the two Gog and Magog¹³ — "For God's sake have pity on me, I have still a spark¹⁴ of life left in me, when I am dead, be pleased to do with me whatever your minds fancy. The dead are in the hands of the living,¹⁵ but indeed tell me this, what is this that has befallen me, why did they strike me, and who are you? Well, at least tell me this much." Then they had compassion (on me), and said — "That young man who is shut up in the cage is the nephew of this King, and his father formerly sat on the throne. At the time of his death, he placed this injunction¹⁶ on his brother, saying — "My son, who is heir to this empire, is still a boy, and is without discernment,¹⁷ do you be pleased to carry on the government with loyalty¹⁸ and prudence. When he is of mature age,¹⁹ be pleased to marry him to your daughter, and to make him master of the whole country and the treasure."

1 فواره "a fountain," from Arabic فار "to boil, gush forth"

2 دُور *lit* "animal." Sometimes used as above for "bird"

3 حسین "beautiful," from Arabic حسن "to be good, beautiful"

4 خریطه *lit* "a letter-bag," from Arabic حوط "to pull off, &c." Also used for "a letter, despatch"

5 Note the idiom تیلبون کی راہ سے "through the bars" 6 Note the idiom ہوئیں تھیں "the conversation was still unfinished, when—" 7 رنگ "a negro," from Persian رنگ "blueness, darkness" Also "rust"

8 نمود ہوئی "appeared," from Persian نمودن "to show"

9 بے تحاشا *lit* "fearlessly, unconcernedly" 10 بساط (— بساط) *lit* "anything that is spread out, goods, stock-in-trade, &c." Also as above, "power, ability"

11 بات (کرا =) نیلا "conversation, &c." (Only used by common people)

12 تحقیق "investigation, verifying the truth," from Arabic حق "to be just, right"

13 Gog and Magog are supposed by Muhammadans to be the sons of Saphet. The names are brought in here to signify three turbulent fellows

14 رقی "the last breath or gasp," from Arabic رقی "to glance slightly at"

15 A Persian expression "the dead are in the hands of the living"

16 وصت "a last will or injunction," from Arabic وصی "to join together"

17 شعور "intelligence, knowledge," from Arabic شعر "to know, understand."

18 خیر خواہی *lit* "well-wishing," from Persian خیر "well," and خواہی from خواستن "to wish" 19 بالغ "maturity, virility," from Arabic بلغ "to attain to"

"After saying this, he died, and the succession to (*lit* · turn) the empire came to the younger brother. He did not act in accordance with the injunction, moreover, giving out that he was mad and insane, he threw him into the cage, and he has stationed a strong¹ guard on all sides of the garden, so that a bird² cannot even flap its wing there. He has also several times administered deadly poison (to him), but his life is too strong³ within him, and (the poison) has no effect. Now that Princess and this Prince have mutually fallen in love with one another.⁴ She is in a state of agitation⁵ in her palace, and he in the cage is longing⁶ (for her). She sent a love-letter by thy hand, and spies⁷ carried exact⁷ intelligence of this to the King. A party⁸ of negroes was told off,⁹ who have reduced you to this condition, and he (the King) consulted with his Minister as to the means of putting that imprisoned youth to death. That treacherous one has persuaded the Princess¹⁰ to slay with her own hand that innocent person in the presence of the King."

I said — "Come along, let us see that sight before I die."¹¹ At last, having consented (to this), those two, and I who was wounded, went silently, and stood in a corner. I then saw that the King was sitting on the throne, and that the Princess had a naked¹² sword in her hand, and that they had taken the Prince out of the cage, and had made him stand in the presence (of the King). The Princess, who had become the executioner,¹³ holding a naked¹² sword, came to slay her lover. When she came near him, she threw down the sword and clung to his neck. Then that lover said — "I am content to die thus, I both desire thee here,¹⁴ and I shall also continue to long¹⁵ for thee there."¹⁴ The Princess said:—"On this pretext I had come to see thee." The King, on seeing this action, was in a great rage,¹⁶ and threatened the Minister, saying — "Didst thou bring me here to look at this scene?" The eunuchs parted the Princess (from her lover), and conducted her into the palace, and the Minister, being enraged, took up the sword and rushed at the Prince so that by one stroke he might finish off that helpless one. Just as he was about to smite (him) with the sword,¹⁷ an arrow from an unseen (hand) unexpectedly lodged in his forehead,¹⁸ so that (his head) was cleft in two, and he fell down.

The King, having seen this occurrence, passed¹⁹ into the palace.

¹ *Lit* "thick (as cloth, liquid, &c.)" Hence "dense, compact"

² پرندہ "a bird," from Persian پرنس "to fly"

³ زبردست *lit* "having the upper hand," from Persian زبر above, and دست "hand" Hence "strong, tyrannical"

⁴ *Lit* "have become and remained lover and beloved"

⁵ تزلزلنا and تزلزلنا have precisely the same meaning "to be agitated, &c." تزلزلنا and تزلزلنا are the old forms تزلزلنا and تزلزلنا

⁶ هرکارا *lit* "of all work," from Persian هر "every," and کار "work" "A servant of all work" Hence "a spy, emissary, &c."

⁷ جنس *lit* "in kind, in detail" Hence "exactly as it is, &c."

⁸ دست *lit* "a handle," from Persian دست "a hand" Also, as above, "a body of troops, detachment" متعین (muta'ayin), "appointed, assigned, told off" Active Participle of Arabic تعين "to be appointed"

¹⁰ ملکه and شاهزادی both refer to the Princess. ملکه really means "a queen," but it is sometimes also used for "a princess" ¹¹ *Lit* "whilst I am dying."

¹² حالد "executioner," from Arabic جلد "to skin, flog"

¹³ درنده "naked," is the Persian *Syn* of Hind ننگا.

¹⁴ بهان and بهان meaning in this world and the next

¹⁵ نسا (tamannā), "desire, longing," from Arabic منى "to try, afflict"

¹⁶ پرهم (Persian), *lit* : "confused, turned upside down" Hence "enraged."

¹⁷ تیغا "a short sword, broadsword" From Persian تیغ "a sword, scimitar"

¹⁸ *Lit*. "sat on his forehead." ¹⁹ For لے in Urdu Text, read گئے

They shut the young man up again in the cage, and took it into the garden, and I also came out from there. On my way, a man called me, and took me into the presence of the Princess.¹ Seeing me wounded,² she caused a surgeon to be called, and giving him the strictest injunctions,³ she said —“Quickly cure this youth, and give him the bath of convalescence. This is thy task,⁴ and in proportion to the trouble thou takest over him, thou shalt receive reward and promotion” In short, that surgeon, according to the commands⁵ of the Princess, attended me with so much diligence⁶ that in the space of forty days⁷ he caused me to bathe and wash, and conducted me into the (royal) presence. The Princess asked me saying.—“Dost thou now not continue to suffer any inconvenience⁸ (from thy wounds)?” I said.—“Through your Honour’s favour I am now hale and hearty.” Then the Princess bestowed⁹ on me a robe of honour, and a large sum of money, as she had promised, nay, twice as much as that, and dismissed me

Taking all my companions and attendants (with me), I marched from there. When I arrived at this place, I said to all of them —“Do you go to your native country.” And I, having built this dwelling, and made this image (of her) on this hill, have taken up my abode here,¹⁰ and having given money to my servants and slaves according to their respective merits, I set them free, and told them that as long as I survived, it was incumbent on them to provide for my sustenance,¹¹ and for the rest they were free to do what they liked. Now these same (persons), of their loyalty, provide me with food,¹² and I worship¹³ this image at my ease, and as long as I live this same thing will be my employment. These are my adventures which thou hast heard.” O, Fakirs! No sooner¹⁴ had I heard this story, than I put the Fakir’s robe¹⁵ on my neck, and assuming the disguise of an ascetic, I set out with the earnest desire¹⁶ of seeing the country of Europe. In the space of some time,¹⁷ travelling on through forests and mountains, my appearance became like that of Majnūn and Falhād.

At last my yearning carried me to that city, and I began to wander about in the lanes and streets like a lunatic. For the most part, I used to stay in the vicinity of the palace of the Princess, but I had no means¹⁸ of gaining access there (*lit*: so far). I was strangely dismayed that the object for which I had endured so much hardship¹⁹ in getting there was not obtained. One day I was standing in the bazaar, when all of a sudden the people began to run away, and

1 Note the idiom *ملکہ کے حضور لیگا* “he took me into the presence of the Princess.”

2 گھائل “wounded” Hind Syn for Persian *زخمی*

3 نقيذ (taqiyud), “injunction, enjoining, &c” From Arabic فید “to be bound”

4 مقرر *lit* “that which is carried to the account or credit (of), an allowance, &c” Here it evidently means “appointed task” From Arabic احرى “to cause to run or flow.”

5 ارشاد “instruction, command,” from Arabic رشد “to take a right course”

6 *lit* “flying and running” Hence “great exertion” 7 چل “a period of forty days,” from Persian چهل or چل “forty” This word has appeared several times before in this connection

8 کسر *lit* “breaking” Hence “loss, damage, inconvenience” from Arabic كسر “to break” (Generally used in Urdu for “defect”) 9 عطا “giving, gift,” from Arabic عطا “to take with”

10 Note the idiom *مہاں اپنا رہنا مقرر کیا* “I have fixed my abode here”

11 قوت (qut) “food, nourishment,” from Arabic قوت “to feed, nourish” 12 *lit* “they take care of my food” 13 پرستش “worship,” from Persian پرستیدن “to worship” 14 مگر (mujarrad), *lit* “bare, solitary” Passive Participle of Arabic جرد “to strip, make bare.”

15 کفن “a garment worn by Fakirs” From کفن “a shroud,” which is from Arabic كفن “to wrap in a winding sheet” 16 کشی “a desire, longing,” from Arabic شوق “to excite desire”

17 Note the idiom *کتنے ایک عرصے میں* “in the space of some time” 18 دھب *lit* “shape, form, fashion” Also “manner, means” Hind Syn of Persian صورت

19 محنت کشی *lit* “endurance of labour,” from محنت “labour, toil,” and کشی “endurance” from Persian کشیدن “to draw, endure.”

the shopkeepers¹ went off, after closing their shops. Where all had been animation² before,³ everything was now⁴ deserted. From one direction a youth came in sight, who was like Rustain as to his head and jaws, he was roaring like a lion, and brandishing a two-handed sword, he was wearing⁵ a coat of mail, and on his head was a helmet with a visor, and he had a pair of pistols in his belt, and was muttering like one intoxicated⁶. And behind him came two slaves dressed in cloth⁷ garments, carrying on their heads a bier, covered with Kāshān⁸ velvet.

When I saw this scene, I determined to go along with him. Every person I saw tried to keep me back, but I would not listen⁹. Proceeding along, that brave man⁹ went into a magnificent house. I also went with him. Immediately he turned round, he was on the point of striking me a blow,¹⁰ and cutting me into two pieces, but I adjured him, saying —“I also wish this, I have pardoned (you) my blood, in some manner (or other) release me from the torture of this existence, for I am exceedingly weary¹¹ of it. I have intentionally placed myself in thy way, do not delay.” Seeing¹² that I was determined to die, God instilled pity into his heart, and his wrath also cooled down. With much courtesy and kindness he asked me, saying —“Who art thou, and why art thou become tired¹³ of thy existence?”

I said —“Be pleased to sit down for a little and I will tell you. My story is a very long and tedious¹⁴ one, and I am a prisoner in the clutches of love, and for this reason I am helpless.” On hearing this, he unfastened his belt, and having washed his hands and face he eat some breakfast. He also caused me¹⁵ (to eat). When he had finished (eating), and taken his seat, he said —“Tell me what has happened to thee?” I told him all the circumstances of that old man, and of the Princess, and of my going there. At first, on hearing (my story), he wept, and said —“How many houses has this unfortunate (love) ruined¹⁶. Well! thy remedy is in my hands. It is most probable that by means of this sinful person¹⁷ (myself) thou wilt arrive at thy desire, now do not be anxious, and keep thy mind at ease.” He ordered the barber¹⁸ to shave me,¹⁹ and to cause me to take a warm bath. His slave brought a suit of clothes and dressed me in it. Then he began to say to me —“This bier which thou hast

¹ دکاندار “shopkeeper,” from دکان “a shop,” and دار root of Persian داشن “to keep”

² یا ——— یا, here signifies “before ———” “now”

³ رونق *lit* “lustre, splendour,” from Arabic رونق “to render clear.” Here it means “gaiety, animation.” ⁴ *Lit* “on his neck”

⁵ کیهی “an intoxicated person,” from کيف “intoxication,” which is from Arabic کيف “to out, &c.” ⁶ بات بات (vulgarly called بات), “cloth,” from با (Hind) “the wool,” as distinguished from با “the warp”

⁷ Kāshān is a city in Persia noted for its velvets

⁸ *Lit*. “when was I listening to them?”

⁹ جوان by itself would mean “a young man” جوان مرد means a “manly fellow, brave man, &c.” ¹⁰ Note the idiom آس ز چاه که ایک خانه مارے “he was about to strike me a blow”

¹¹ Note the idiom نہایت نہ تنگ آنا “I am excessively weary (of it)”

¹² دیکھکر here refers to God, not to the young man, as would at first sight appear

¹³ بیزار *lit* “displeased, vexed,” بیزار ہونا “to be sick of” ¹⁴ *Lit* “far and long”

¹⁵ Note the idiom مجھے بھی باعث ہوا “He also caused me (to eat).”

¹⁶ گھالنا to desolate, ruin عشق “love,” understood, is probably here referred to

¹⁷ عاصی “a sinner, rebel,” from Arabic عصی “to disobey, rebel”

¹⁸ حجام “a barber,” from Arabic حجام “to scarify”

¹⁹ اسکے refers to the speaker. *Lit* “he said to the barber —‘Shave this person, &c.”

seen, is that of that very prince (now) deceased,¹ who was imprisoned² in the cage, another Minister at last killed him by a stratagem. He has indeed obtained deliverance,⁴ in having been slain, after having been (so much) oppressed.⁵ I am his foster-brother, I also killed that Minister with a blow of my sword, and I formed the intention of killing the King, but he implored (for his life), and began to swear that he was innocent, I knew him to be a coward,⁶ and so let him go. Since then I have been employed in this very thing, that at the new moon of every month, on Thursday,⁶ I go through the city carrying this bier in this very manner, and I mourn⁷ for him."

On hearing this account from his tongue I was comforted, (thinking to myself) that if he wished, then my desire would be fulfilled,⁸ and that God had done me a great favour, in that He had made such a possessed person kind to me. It is the fact that if God is kind (to one), then all are kind. When it was evening, and the sun had set,⁹ that young man took out the bier, and in place¹⁰ of one of the slaves, he set it on my head, and taking me with him, he proceeded along. He began to say:—"I am going to the Princess, I will intercede for thee as much as I possibly can,¹¹ do not on any account utter a word, and be pleased to sit and listen in silence." I said—"I will do precisely what your Honour commands me, may God preserve you in safety, as you are taking pity on my condition." That young man resolved to proceed to the royal garden¹² when he got inside there was an octagonal¹⁴ platform made of marble in an open space in the garden, and on it was a canopy¹⁴ of white tissue,¹⁵ with a fringe of pearls, supported on diamond pillars¹⁶ and on it were placed large pillows, and pillows for the arms, made of brocade.¹⁷ He caused that bier to be placed there, and he said to us two—"Go and sit down under that tree"

After a short time, the light of torches¹⁸ appeared. The Princess herself, with several female attendants escorting¹⁹ her in front and rear, advanced, but sorrow and anger were visible on her countenance, she came and seated herself on the cushion. This foster-brother remained respectfully standing with folded hands, and he then seated²⁰ himself humbly at a distance on the border of the carpet. They read the prayer for the dead, and then he began to talk (to her). I strained my ears and continued to listen. At length that young man said.—"Queen of

¹ مرحوم *Lit.* "one on whom God has had mercy." Hence "deceased." Passive Participle of Arabic رحم "to have mercy." ² مقيد (*muqayyad*), *lit.* "shackled, fettered." Hence "imprisoned." Passive Participle of Arabic قيد "to put shackles on."

³ مظلوم "wronged oppressed," Passive Participle of Arabic ظلم "to act wrongfully."

⁴ The Muhammadans consider that an innocent man who is slain by a tyrant obtains absolution for his sins. ⁵ نامرد "coward," from نأ "not," and مرد "man."

⁶ جمعرات *lit.* "Friday eve." Hence "Thursday" (جمعة "Friday," or "day of assembly," is from Arabic جمع "to collect"). ⁷ ماتم "grief, mourning," ماتم پرسی "oblations."

⁸ برکات "to be successful, prosper," from بر "forth, out," and آ "to come."

⁹ غروب هوا "to set (as the sun)," from Arabic غرب "to be hidden." Hence غرب means "the west." ¹⁰ عوض "a substitute," from Arabic عوى "to give a substitute." Hence عوض "instead of."

¹¹ تا به مقدور "to the extent of one's power, to the utmost of one's ability." ¹² Note the idiom ای جوان ے قصد پادشاهی داغ کا کیا "that young man made for the royal garden, or started to go to the royal garden."

¹³ *Lit.* "of eight sides." (هشت is the Persian for "eight.")

¹⁴ نگینا *lit.* "dew catcher," from نم "dew," and گیر root of Persian گرفتن "to catch, seize." Hence "canopy." ¹⁵ نالدا "gold or silver tissue, brocade," from نادل "a cloud."

¹⁶ استادا "prop, support." Perfect Participle of Persian استاد "to stand." ¹⁷ مغرق (*mugharrag*), *lit.* "immersed." Pass. Part. of Arab غرق "to immerse." Hence "gilded, dipped." ¹⁸ مشعل "a torch," from Arabic شعل "to burn." ¹⁹ اهتمام "solitude, care," from Arab هم "to keep (one) in anxiety." ²⁰ In Urdu text, for بیگنا and بیگنا

the World, peace be on you! The Prince of Persia, having, without seeing you, heard of your goodness and amiability,¹ has thrown his sovereignty to the winds,² and, having become a Fakir, has ruined himself like Ibrāhīm Adham,⁴ and endured much hardship, and has come and arrived as far as this. 'Oh, Lord!⁵ for Thy sake⁶ I left the town of Balkh⁷' And he has been wandering about for many days in a state of distress and affliction in this town. At last, having formed the intention of dying, he followed close after me. I threatened him with my sword, but he stretched his neck forward, and adjured me, saying — 'I now wish for this very thing, do not delay' In short, he is quite sincere⁸ in his love for you, I have tried⁹ him well, and have found him not wanting in anything (I have found him perfect in every way) For this reason, I have introduced the mention of him,¹⁰ if your Highness, regarding him as a traveller, will look favourably on his circumstances, then it will not be inconsistent (I am far from) the fear of God, and a recognition of what is right¹¹

The Princess, on hearing his discourse, said — "Where is he? If he is a Prince, what difficulty¹² is there? let him come into the presence." That foster-brother got up from there, and came (to where I was), and returned, taking me with him. I was exceedingly glad to see the Princess, but my reason and senses were given to the wind, and I was reduced to silence,¹³ and had not the courage¹⁴ to say anything. The Princess went away¹⁵ a moment afterwards, and the foster-brother returned to his house. When he had arrived there, he said — "I have related thy whole history to the Princess from the beginning to the end, and I have also interceded¹⁷ for thee; now always continue to go there every night without fail,¹⁸ and enjoy delight and pleasure." I fell at his feet, and he embraced me. I remained the whole day counting the hours, (saying to myself) — "When will it be evening, so that I may go?" When it was night, I took leave of that young man and started off, and went into the lower garden, and having placed a pillow on the platform of the Princess, I seated myself.

After a short time, the Princess came forward slowly all alone, with (but) one female attendant, and sat down on the cushion. This day was obtained for me by my good fortune. I kissed her feet, she raised my head and embraced me, and said — "Look upon this opportunity as a precious one, and attend to what I tell thee, take me away from hence and go to some¹⁹ other country." I said — "Let us go." Having said this, we both went out of the garden, but from agitation and joy, our hands and feet

¹ محبوبي "loveliness, amiability" From Arabic حب "to be or become loved"

² عائدانه "in (one's) absence," from Arabic غاب "to be absent"

³ بر باد دینا "to give to the winds" From بر "on," and باد "wind"

⁴ Ibrāhīm Adham, King of Khurāsān, whose Capital was Balkh. He abandoned his sovereignty and became a Fakir. ⁵ سائین is the Sindhi form of صاحب "Sir, Lord" ⁶ کارن (Sans) "cause" ⁷ تیرے سائے "for thy sake"

⁸ ثابت "continuing, remaining firm," from Arabic ثبت "to continue, last" Also "proved, confirmed" ⁹ آزمایا "to prove, test," from Persian آزمای root of آزمودن "to try, prove"

¹⁰ Note the idiom اسکا مذکور میں درمیان میں لایا "I have introduced the mention of him"

¹¹ حق شناسی "recognition of what is right" شناسی from Persian شناس "to recognise"

¹² مضائقہ lit "reducing to straits" Hence "making a difficulty," from Arabic ضاق "to be on become narrow or strait"

¹³ سکوت (sukūt), "silence," from Arabic سکت "to be silent"

¹⁴ Lit "there became a state of silence" ¹⁵ ہواو پڑنا (hwa'o) "heart, courage"

¹⁶ "to muster up courage (for)" ¹⁷ From سدھارنا "to set out, go, depart" (Hind)

¹⁸ سفارش "intercession" For سفارش from Persian سفارندن

¹⁹ بلا ناغہ "without fail" From بلا "without," and ناغہ "intermission, absence"

²⁰ کسو the old form of کسی is not now used

swelled,¹ and we missed our way,² and we were proceeding in one direction, but could not find any place (in which to rest) The Princess was vexed, and said —“I am now tired, where is thy house? Go on quickly, and arrive there, otherwise, what dost thou desire to do? My feet are all blistered, I will sit down somewhere on the road”

I said —“The house of my slave is close, we shall arrive there immediately, keep your mind at ease and step out”³ I indeed told her a lie, but I was perplexed in my mind, (thinking) where I should take her to. In our very road⁴ appeared a door which was locked⁵ I quickly broke the lock, and we entered⁶ the house. It was a good house, with carpets spread, and flasks filled with wine were arranged⁷ in the recesses in the walls, and in the kitchen bread and roast meat were ready We were completely tired out, and we each took a bottle⁸ of port wine⁹ along with that snack,¹⁰ and we passed the whole night together in pleasure When, in this repose, the morning dawned, a clamour arose in the city that the Princess was missing A proclamation¹¹ began to circulate in every quarter and from street to street, and procuresses and spies hastened forth (with orders) to produce the Princess, wherever they might lay hands on her, and a guard of the royal slaves came and stationed themselves at each of the gates of the city. The gate-keepers¹² received orders that not even an ant was to be able to leave the city without a pass, and that whoever brought tidings (if a trace) of the Princess, should receive a thousand gold pieces and a robe of honour as a reward The procuresses began to go about through the whole city, and to enter every house.¹³

As my ill-luck would have it, I had not shut the door An old woman, the maternal aunt of the Devil (may God make her face black), with a rosary¹⁴ dangling from her hand, and covered with a veil, finding the door open, fearlessly entered, and standing in front of the Princess, lifted up her hands, and began to utter a benediction, saying:—“May God keep safely the nose-ring and bracelets of thy good fortune,¹⁵ and may the turban of thy husband¹⁶ remain firm (on his head). I am a poor widow and a beggar, I have one daughter, her days of pregnancy¹⁷ being fulfilled, she is dying in child-birth, and I have not sufficient means¹⁸ to procure half a damir's worth of oil to burn in the lamp, from whence therefore can I get food and drink? If she should die, how will I bury her and procure a shroud, and if she brings forth, what shall I give to the nurse and mid-wife, and whence shall I be able to give the lying-in woman sathwarā¹⁹ and caudle

¹ Akin to our expression ‘we were unable to contain ourselves with joy’

² Note the idiom *وَلَا نَهَوَّلُ كُنْهَ* “we missed our way.” (*Lit* “we forgot the road”)

³ Note the idiom *قَدَمِ أَتَهَانَا* “to step out, quicken one's pace” (*Lit* “to lift the feet”)

⁴ *عَيْنِ* *lit* “eye” Hence “source, essence of a thing” As an Adj., it is used for “exactly, &c” *عَيْنِ رَا* “exactly in the road” *عَيْنِ وَقْتِ* “in the nick of time”

⁵ *مَقْلُوقَ* “locked” Pass Part of Arabic *قَلَعَ* “to lock”

⁶ *بِهَيْتَرِ* “in, into” Hind Syn of Pers *بِهَرِ*. The former is only used by common people

⁷ *قَرْنَهَ* “arrangement, order,” from Arabic *قَرَنَ* “to join, &c” ⁸ *گُلَانِي* also means “rose-coloured” ⁹ *Lit* “the wine of Portugal” ¹⁰ *گَزَكِ* “a snack, relish,” from Persian *گَزیدن*

“to bite” ¹¹ *مَنَادِي* “a proclamation,” from Arabic *نَادَى* “to call, proclaim”

¹² *گُذَرِيَانِ* *lit* “the keeper of a passage,” from *گُذَرِ* “a passage and *مَانِ* “a keeper.”

¹³ Note the idiom *گَهَرِ گَهَرِ گَهَسَنِ لَغِي* “they (fem) began to enter every house”

¹⁴ *تَسْبِيحِ* *lit* “praying, magnifying God,” also, as above, “a rosary,” from Arabic *سَبَّحَ* “to praise God” ¹⁵ The nose-ring and bracelets being the mark of a married woman, she means “may God preserve you from becoming a widow”

¹⁶ *کَمَاوُ* *lit* “one who earns, bread-winner,” from Hind *कमा* “to earn, acquire” Hence “a husband” ¹⁷ *دُوجِي* “pregnant,” from *دو* “two,” and *حِي* “life.”

¹⁸ *وَسْعَتِ* *lit* “amplitude, capacity,” from Arabic *وَسَعَ* “capacity.” Hence “means”

¹⁹ A sweetmeat made of flour, ginger, ghee &c., given to a lying-in woman.

to drink? To-day, two days have elapsed since she has been lying hungry and thirsty Oh, lady! out of your bounty, give me a scrap and morsel so that she may have the means of drinking water"

The Princess, having had compassion on her, called her to her, and gave her four loaves and (some) roast meat, and a ring which she took off her little finger,¹ saying — "Having sold² this, be pleased to make and give her ornaments and trinkets, and pass your life at your ease, and come here from time to time, this is thy house" She obtained exactly³ the object⁴ of her heart, in search of which she had come, and she retired⁵ joyfully uttering benedictions and taking (the Princess's) calamities on herself She threw away the bread and meat on the threshold, but she took the ring in her clenched⁶ hand, saying — "A token from the hand of the Princess has come into my possession" (However), as God wished to preserve us from that danger, the master of that house, a brave warrior, mounted on an Arab horse, arrived, carrying a spear in his hand, and with a deer hanging on the game-cords (attached to his saddle). He found the lock of his dwelling broken, and the door open, and saw that procuress⁷ coming out, and in his rage he seized her back hair with one hand, and suspended her (by it), and entered his house. He (then) tied her two legs with a cord, and hung her from a branch of a tree with her head downwards and her feet uppermost, and after writhing for a short time, she died. On seeing the form of that man, I was overpowered with such terror⁸ that sky-rockets began to fly in my face,⁹ and my heart (*lit* liver) began to quake through fear. That worthy person seeing us both in a state of alarm,¹⁰ consoled us, saying — "You have acted in a very foolish manner, in doing as you have done, and leaving the door open!"

The Princess smiled and said:—"The Prince told me it was the house of¹¹ his slave, and brought me (here), and he has inveigled me" He represented,¹² saying — "The Prince has spoken truly,¹³ all God's creatures are the handmaids and slaves of kings, by their blessing and generosity¹⁴ all are nurtured and supported This worthless¹⁵ slave has been purchased¹⁶ by you, but common sense requires¹⁷ that a secret should be kept concealed. Oh, Prince! the coming of yourself and the Princess to this humble abode and honouring it with your presence, is (the cause of) my happiness in this world and the next,¹⁸ and your Honour has exalted your devoted servant. I am ready to sacrifice¹⁹ myself (for you), I will not

1 چھنگلیا (chhungliā), "the little finger" Also sometimes written چھنگل (chhunglī)

2 باچ has no meaning by itself Used as an Intensive with بیچا

3 مدعا (mudda'a), *lit* "claimed" Hence 'desire, wish,' from Arabic ادعی "to claim"

4 به جنس *Vide* note 7 on page 155.

5 دفع هوا *lit* means 'to be repelled,' from Arabic دفع "to push, repel."

6 مٹھی (maṭṭhī), "the fist, clenched hand" مٹھی باندھنا "to clench the fist"

7 دلالہ "a procuress, go-between" Fem of دلال "a broker, middleman" From Arabic دل (dall) "to direct" 8 ہیبت "fear, terror," from Arabic هب "to fear"

9 Meaning that his colour kept coming and going from fright This expression has been met with before in this book 10 لد حواس "stupefied, in consternation," from لد "bad," and حواس "senses" 11 For لی in Urdu text, read کی.

12 التماس "petition, supplication," from Arabic لمس "to touch, petition"

13 واقعی "real, actual, true," from Arabic وقع "to fall, befall"

14 فیض is from Arabic فاض "to overflow, abound," and means "bounty, generosity"

15 دام is the twenty-fifth part of a pice, and درم (diram) or درهم (dirham) is one-fifth of a penny.

16 زرخیز *lit* "gold-purchased," from Persian زر "gold," and خریدن "to buy"

17 مقتضا "required, called for" Passive Participle of Arabic اقتضى "to demand, require"

18 *Lit* "in both worlds" 19 نثار *lit* "scattering, money which is scattered amongst the people at a marriage, &c" From Arabic نثر "to scatter" Hence "donation, sacrifice."

in any manner be grudging¹ of my life and property; be pleased to repose (here) at your pleasure,² there is now not the least particle³ of danger; if this carrion of a procuress had got away in safety, she would have brought calamity (on us). Now be pleased to remain resting (*lit*: sitting) here as long as your illustrious mind may desire, and whatever you may require, be pleased to mention it to this house-born⁴ (servant of your's); he will produce everything. And after all, what (sort of a) thing is the King? the angels even will not hear any news of you." That large-hearted man spoke such words of encouragement, that he put our minds at ease to some extent. Then I said:—"Bravo! you are a great man. When I am able, the requital for this generosity will become apparent (to you). What is your name?" He said:—"The name of your slave is Bihzād Khān." In short, for six months he performed with heart and soul all the obligations⁵ of service, and our life passed⁶ in complete tranquillity.

One day the recollection of my country and parents came to me, and for this reason I was sitting in a very pensive⁷ state. Seeing that I had a sad countenance, Bihzād Khān having joined his hands, stood before me, and began to say:—"If any fault has been committed by this devoted servant in the performance of his duties,⁸ then be pleased to point it out."⁹ I said:—"For God's sake,¹⁰ what is this you are saying? You have so behaved¹¹ (to us), that we have lived in this city in as much comfort as anyone remains in his mother's womb; otherwise we had performed such an action, that every individual straw¹² was our enemy. Who was such a friend to us that we could obtain a little rest (by his assistance)? May God keep you in happiness, you are a noble man." Then he said:—"If your mind is estranged from this place,¹³ then I will conduct you safely and soundly wheresoever you order me to." I, the Fakir, said:—"If I could get to my own country, then I could see my parents.¹⁴ This has indeed been my condition; God knows what their state may have become. The desired object for which I banished myself from my country¹⁵ has been fulfilled. It is now necessary¹⁶ that I should kiss their feet; they have no news of me, as to whether I am dead or alive; what anxiety¹⁷ they will be suffering in their minds!" That brave man said:—"It is very well!¹⁸ pray let us go." After saying this, he brought (for me) a Turkish horse, which could travel for two hundred miles (without resting), and a swift mare whose wings had not been clipped,¹⁹ but

¹ دریغ (Persian) *lit*: "denial, refusal." دریغ کرنا "to withhold, be grudging of."

² شوق "desire, &c." شوق سے "at one's pleasure" ³ کوری a small shell used as money. Hence our word "cowrie." کوری بہر "a little, very little," ⁴ خانہ زاد "one born in the house, hereditary servant." From خانہ "house," and Persian زاد "to be born."

⁵ شرط *lit*: "condition;" from Arabic شرط "to impose a thing as a condition."

⁶ گزری here agrees with اوقات Arabic Plural of وقت "time," which is Feminine in the Plural.

⁷ متفکر "thoughtful, pensive;" from Arabic فکر "to think."

⁸ چرن برداری *lit*: "carrying the shoes." چرن بردار "a servant who carries his master's shoes" چرن also means "a foot" in Sanscrit, so it may also mean "raising the feet."

⁹ *lit*: "let there be an order."

¹⁰ از برای خدا Persian equivalent of Hind: *خدا کے واسطے*.

¹¹ سلوک *lit*: "journey, road, way;" from Arabic سلك "to travel." It also means "treatment, kindness," as above. ¹² The Noan repeated to signify each individual straw.

¹³ *lit*: "if your heart has been taken up (or removed) from this place."

¹⁴ والدین Arabic Dual Number of والد "father." Hence "parents."

¹⁵ جلاوطن "emigration, exile;" from Arabic جلا "to leave one's country."

¹⁶ واجب "necessary, incumbent;" from Arabic وجب "to be necessary."

¹⁷ قلق "disquietude, restlessness;" from Arabic قلق "to be restless, uneasy."

¹⁸ *lit*: "it is very auspicious." برک from Arabic مبارک.

¹⁹ Meaning that the mare was very speedy.

quite withal,¹ for the Princess, and made us both mount on them. He then put on his chain armour and coat of mail, and girded on his weapons,² and being fully accoutred,³ he mounted his own steed, and began to say:—"Your slave will go on in advance, do your Highnesses follow me at your ease, keeping your horses in hand."⁴

When he arrived at the gate of the city, he uttered a shout and broke the lock with his axe, and threatened the sentries,⁵ shouting:—"Oh, cowards! go and tell your master that Bihzād Khān is carrying off the Princess Mihrnigār,⁶ and Prince Kāmgār⁶ (who is his son-in-law) in open defiance.⁷ If he has the least feeling⁸ of manhood in him, then let him come out and take the Princess away (from the Prince) and let him not say that I carried her off secretly; otherwise, let him sit at ease in his castle." This news quickly reached the King. The Minister and the Commander of the Forces⁹ received orders to bind and bring those three infamous rebels,¹⁰ or to cut off their heads and bring them into the presence. After a short time, a large number of troops appeared, and the whole earth and sky became obscured with dust.¹¹ Bihzād Khān made the Princess and this Fakir stand in the arch of a bridge [which had twelve arches,¹² and was like the bridge of Jaunpūr], and he himself, urging his horse to a gallop, turned towards the troops, and roaring like a lion, made his horse charge with impetuosity amongst their ranks. The whole army dispersed like scum,¹³ and he reached the two commanders, and cut off both their heads. When their leaders were killed, the army became scattered. There is a proverb:—"The conduct of a business¹⁴ depends on the head, when the pod¹⁵ is burst, the seeds are scattered like mustard." Immediately the King himself, having brought¹⁷ some cuirassiers¹⁶ with him, came to the rescue; that incomparable¹⁸ young man also broke their array, and they sustained a complete defeat.

The King retreated. It is true that victory is the gift of God, but Bihzād Khān displayed such bravery, as perhaps could not have even been surpassed by Rustam. When Bihzād Khān saw that the coast was clear,¹⁹ and that there was no one remaining to pursue us, he came, free from anxiety, and with his mind at ease, to where we were standing, and proceeded forward, taking the Princess and myself with him. The space of a journey soon passes; in a short time we arrived on the confines of my country. I wrote and despatched a letter to the

¹ شایسته *lit*: "worthy, honourable, fitting;" from Persian شایستن "to become, &c." Hence "gentle, docile." ² سلاح Arabic, "weapons, implements of war." Hind. *Syn*: هتھیار.

³ اویچی (Hindi), "a man armed or clothed in armour." From اوی (op.) "shine, lustre, polish."

⁴ دبان *lit*: "to press down." Hence "to restrain, curb in."

⁵ نگهبان "watchman;" contracted from نگه "watching, &c" and بان "a keeper."

⁶ مهر نگار means "idol of love." کامگار means "fortunate."

⁷ *lit*: "shouting and howling."

⁸ نشه *lit*: "intoxication;" from Arabic نشأ "to be intoxicated." Here it apparently means "feeling, perception." ⁹ میر بخشی really means "Paymaster-General." Here it is apparently used for "Commander of the Forces."

¹⁰ مقصد "mischievous, turbulent;" from Arabic افسد "to make or render bad."

¹¹ *lit*: "became a dusty wind." گرد (Persian) "dust," and باد "wind."

¹² This should apparently be written پل and not پلے.

¹³ گاڑی is the green scum which floats on the surface of stagnant water.

¹⁴ سرواسا a Hindi word signifying "the conduct of an affair, or business."

¹⁵ بیل the wood-apple or Bel-tree.

¹⁶ بکتر پوش *lit*: "clad in armour; from بکتر "a coat of mail," and پوش root of پوشیدن "to cover." ¹⁷ For لکر in Urdu Text, read لیکر.

¹⁸ یگا "unique, single, solitary;" from یک "one."

¹⁹ مطلع *lit*: "place of rising (of stars, sun, &c.)" Hence "the horizon, &c." مطلع صاف هونا "the sky or horizon to be clear, the coast to be clear."

presence of the King [who was the father of this Fakir] (telling him) of my arriving safe and sound. The Asylum of the World rejoiced on reading it; he performed a double thanksgiving, as if water had fallen on a dried up rice crop.¹ Being pleased, he took all the nobles in his retinue,² and came out to meet this humble person,³ and halted on the bank of the river, and gave an order to the admiral⁴ for vessels. I saw the royal cavalcade standing on the opposite bank, and in the eager desire of kissing (the King's) feet, I made my horse plunge into the river,⁵ and having swum across, arrived in the presence. Through affection, he clasped me to his heart.

And now another unlooked-for calamity occurred. It is likely that the horse on which I was riding was a colt of that very mare⁶ which carried the Princess, or because of its being of the same genus,⁷ seeing my horse, the mare also making a quick movement, plunged into the river after me, together with the Princess, and commenced to swim. The Princess got confused, and pulled the reins. The mare had a tender mouth, and she turned over. The Princess went under, and sank in the river together with the mare, so that no further trace of them was seen. Bihzād Khān, seeing this occurrence, plunged into the river with his horse to the assistance⁸ of the Princess; he also got (caught) in that whirlpool,⁹ and could not get out again; he struggled much with his hands and feet, but his efforts were unavailing, and he sank. The Asylum of the World, on seeing these events, sent for a large fishing-net,¹⁰ and had it cast in, and ordered watermen¹¹ and¹² divers¹³ (to search for the bodies). They dragged the whole river,¹⁴ and brought up mud from the bottom¹⁵ from time to time, but those two were not recovered. Oh, Fakirs! such was (the effect of) this occurrence that I became melancholy, and as one possessed, and becoming a Fakir, went about saying:—"This has been the fate¹⁶ of these eyes; thou, too, hast seen that, see this also." Had the Princess disappeared anywhere, or had she died, then my heart could have found some comfort; I would have gone out then in search of her, or would have had patience; but when she sank¹⁷ before my eyes, I was powerless. At last this wild fancy¹⁸ occurred to my mind that I would drown myself in the river, perhaps in death I might find my beloved one.

One night I entered that same river; and

¹ دھان (dhān) Hind: "rice-plant," and دھان (dahān) Persian, "mouth," either word would suit the sense here. ² جلو lit: "rein, bridle." Hence "retinue, suite."

³ عاجز lit: "weak, powerless;" from Arabic عجز "to lack strength."

⁴ میربحر "admiral;" from میر "chief," and بحر "fleet."

⁵ Lit: "I threw my horse into the river."

⁶ مادیاں "a mare, she-ass;" from ماده (Persian) "a female."

⁷ جنسیت "homogeneousness, similarity of race;" from جنس "genus, kind."

⁸ مدد "assistance;" from Arabic مدد "to help, assist."

⁹ بهزور (Hindi) "eddy, whirlpool." Persian Syn: گردآب.

¹⁰ مہاجال "a large fishing-net, seine." From مہا "great," and جال "a net."

¹¹ ملاح "a seaman, sailor;" from Arabic ملح "to be salt."

¹² For اور in the Urdu Text, read اور.

¹³ غوطہ خور "a diver;" from غوطہ "a dive, plunge," and خور from Persian خوردن lit: "to eat," غوطہ خوردن "to dive." ¹⁴ Lit: "they sifted the whole river."

¹⁵ تہا "bottom, depth." لینا "to sound (a river, &c.)"

¹⁶ ہشیکہ also written ہشیش (Sans:) means "characteristic difference, particular circumstance, &c." It may here be translated as "fate."

¹⁷ غرق "drowning, immersion;" from Arabic غرق "to drown, sink."

¹⁸ لہر lit: "a wave" Here it means "whim, wild idea, freak."

having resolved to drown myself, I went¹ into the water up to my neck. I was about to step forward² and immerse myself, when that same veiled³ horseman, who gave you the joyful tidings, arrived. He took hold of my hand and gave me encouragement,⁴ saying:—"Keep thy mind at ease, the Princess and Bihzād Khān are alive; why art thou uselessly throwing away thy life? Such (things) also happen in the world: do not despair⁵ in the Court of God. If thou shalt survive, then thou wilt meet those two some day or other.⁶ Now do thou go towards Rūm. Two other heart-sore⁷ Darweshes have gone there; when thou meetest them, thou wilt arrive at thine object." Oh, Fakirs! in accordance with the command of my spiritual guide,⁸ I also have come and presented myself in your illustrious service. I have strong⁹ hopes that each one (of us) will gain his wish. These are the adventures of this beggar,¹⁰ which he has entirely and fully related to you.

END OF THE TRAVELS OF THE THIRD DARWESH.

TRAVELS OF THE FOURTH DARWESH.

The fourth Fakir began with tears¹¹ to relate¹² the story of his travels in the following manner:—

"Now listen to the story of my helplessness;¹³

"Having paid a little attention, listen to the whole of my¹⁴ circumstances;

"For what reason I have come thus far,¹⁵ being ruined;

"I will tell you the whole story, listen to the reason of it."

Oh, Divine religious guides!¹⁶ give heed a little. This Fakir who is entangled¹⁶ in this (miserable) plight, is the son of the King of China. I was brought up in ease and luxury,¹⁷ and was well educated. I was totally unacquainted with the good and evil of the world,¹⁸ and I thought that (the times) would always pass in the same manner. In the midst of my thoughtlessness, this event befell¹⁹ that the Point of Adoration of the Universe, who was the father of this orphan, departed (this life). In the agonies of death, he sent for his younger brother,

1 For لیا in Urdu Text, read گیا.

2 Note the idiom چامتا ہوں کہ اگے پاؤں رکھوں "I was about to advance my foot."

3 "veiled;" From Persian برقع "a veil," and پوشیدن root of پوشیدن "to cover, conceal."

4 دلاسا lit: "mind-soothing;" from Persian دل "heart," and آسودن root of آسودن "to soothe, tranquillise."

5 مایوس "despondent, hopeless;" from Arabic یأس "to despair."

6 Note the idiom ایک نہ ایک روز "some day or other."

7 دل ریش "heart-sore;" from Persian دل "heart," and ریش "a wound, sore."

8 ہادی "a spiritual guide;" from Arabic ہدی "to guide, direct."

9 قوی "strong, firm;" from Arabic قوی "to be robust, strong."

10 تکرگدا lit: "one who begs for scraps." تکر (also written تکر), "a morsel, scrap," and گدا "a beggar."

11 Lit: "having wept and wept."

12 دہرانا (also written دوہرانا), "to double, reduplicate." Hence, as above, "to repeat, tell (a story)."

13 Lit: "being without head and feet."

14 مرا for میرا, and یان for یہاں in the following line, are substituted to make the lines scan.

15 Lit: "directors of God." مرشد "spiritual guide;" from Arabic رشد "to take or follow a right course."

16 For گرفتار in Urdu Text, read گرفتار.

17 نعمت "comfort, affluence;" from Arabic نعم "to be affluent."

18 Lit: "of the good and evil of the times."

19 رو بکار lit: "face to business." Hence "approaching, about to be." Also "intent (on)."

[who was my uncle], and said :—" Having abandoned all my wealth and country, I have resolved to depart, but be pleased to carry out this, my last injunction, and act the part of an elder.¹ As long as the Prince, who is master of this throne and umbrella,² is a minor, and until he acquires discernment, and can manage³ his own house, be pleased to act as Regent⁴ for him, and not to allow the subjects and soldiery to be oppressed.⁵ When he is of age, explain everything fully⁶ to him, and hand him over the throne; and, having married your daughter, Roshan Akhtar,⁷ to him, do you withdraw⁸ from⁹ the government. By this procedure, the sovereignty will remain firmly established in my family, and no interruption¹⁰ will occur (in the succession)." Having said this, his life was surrendered to God. My uncle became king, and began to carry on the government of the country. He ordered me to remain for a time in the female¹¹ apartments, and not to come out from thence until I was a young man. This Fakir was brought up amongst the queens¹² and the female attendants until he was fourteen years of age, and he used to continue playing and romping about. I was glad when I heard the news of my (approaching) marriage with my uncle's daughter, and in this hope I remained free from care, and was saying in my heart :—" Now in a few days the kingdom also will pass into my hands, and my marriage¹³ also will take place." The world is founded on hope. There was an Abyssinian named Mubarak, who had been educated in the service of my deceased father; great confidence was reposed in him, and he possessed great discernment, and was a very faithful (servant). I used often to go and sit with him. He also was very fond of me, and he was pleased on seeing my youth, and used to say :—" Praise¹⁴ be to God, Oh, Prince! now you are a young man, if it pleases the Most High, your paternal uncle¹⁵ will before long¹⁶ carry out the injunction of the Shadow of God,¹⁷ and he will give you his daughter and your father's throne."

One day it thus happened that one of the inferior¹⁸ female attendants gave me such a severe slap without my committing any fault, that the marks of her five fingers remained¹⁹ on my face. I went crying to Mubarak. He embraced me, and wiped away my tears with his sleeve, and said :—" Come along, I will take you to-day to the King. Perhaps after seeing you, he will be kind, and having considered you worthy (of them), will give you your rights." He at once took me into the

¹ بزرگ in Persian means "great." Hence "venerable, senior, &c." بزرگی "greatness, seniority." ² The umbrella is symbol of royalty in the East.

³ بهالنا "to see" is only used in Comp: with دیکھنا.

⁴ نیابت "viceregency, &c." From نائب "a deputy, viceroy," which is from Arabic نائب "to supply the place of another."

⁵ This might also mean "do not allow the people and soldiery to become depraved."

⁶ سمجھانا and بجھانا both mean the same "to cause to know, to explain." The latter Verb is here used as an Intensive.

⁷ روشن اختر means "bright star." ⁸ For لئاره in Urdu Text, read کناره.

⁹ Note the idiom کناره پکرتنا (or کناره کرنا) "to withdraw from, hold aloof from."

¹⁰ خلل "break, hiatus, interruption;" from Arabic خل "to pierce, &c."

¹¹ زنانه lit: "feminine, female;" from Persian زن "a woman." Hence "female apartments."

¹² بیگمات Persian Feminine Plural of بیگم "queen, lady," which is the Feminine of بیگ "lord, master."

¹³ کتخدائی "mastership of a house;" from کت for کد "house," and خدا "lord, master."

¹⁴ حمد "praise (of God);" from Arabic حمد "to praise (God)."

¹⁵ عنقریب "near, impending;" from Arabic عن "on, upon, before," and قریب "near."

¹⁶ عمو (ammū), Persian "paternal uncle." Arabic عم.

¹⁷ Meaning the late King. An epithet applied to kings.

¹⁸ ادنا "low, inferior;" Comparative and Superlative of Arabic دنی.

¹⁹ Lit: "having been uprooted, came."

presence of my uncle,¹ who showed me much kindness in his Court, and asked me, saying —“ Why are you down-hearted,² and why have you come here to-day?” Mubārak said —“ He has come to make some petition ” On hearing this, he said of his own accord³ —“ I will now celebrate the marriage of this young Sir.”⁴ Mubārak⁵ said —“ It is very auspicious ”⁶ (The King) immediately summoned the astrologers and soothsayers before him, and asked them with feigned sincerity, saying —“ In this year, what month, and what day, and what hour, and what moment,⁶ will be auspicious, so that I may carry out the marriage?” They perceived what his (real) wishes⁷ were,⁸ and having made their calculations, represented, saying —“ Centie of Adoration of the World! the whole of this year is unlucky;⁹ no day in any lunar month can be fixed on as auspicious. If this whole year passes prosperously, then next¹⁰ year will be better for this happy event ”

The King looked towards Mubārak, and said —“ Take the Prince into the female apartments, if God will, then after this year has passed,¹¹ I will surrender his charge to him, let him keep his mind at ease, and (employ himself) in reading and writing ” Mubārak saluted and took me away with him, and conducted me to the female apartments Two or three days afterwards, I went to Mubārak, directly he saw me, he commenced to weep. I was astounded, and asked him saying —“ Grandfather! is all well, what is the reason of your weeping?” Then that well-wisher [who loved me with his heart and soul], said —“ I took you that day to that tyrant Would that I had known this, and I would not have taken you ” Being in a state of consternation, I said —“ What such evil¹² was there in my going? tell me exactly ”¹³ Then he said —“ All the nobles, ministers, and the pillars of the State of your father's time, were pleased on seeing you, and they began to give thanks to God, saying —‘ Now the son of our master has become a young man, and is fit for the sovereignty, and now in a few days the rightful¹⁴ (heir) will obtain his rights, he will then acknowledge our worth¹⁵ and understand the merits of the hereditary¹⁶ (servants) born in his house ’ This intelligence reached that perfidious one,¹⁷ and a snake crawled over his breast. He called me privately, and said. —‘ Oh, Mubārak! now act so as to kill the Prince by some stratagem, and relieve my mind of (the fear of) danger¹⁸ from him, so that I may be at ease.’¹⁹ Since then I

¹ Note the idiom چچاے حضور لیگیا “he took me into the presence of my uncle”

² دلگیر lit “heart-seizing,” from Persian دل “heart,” and گیر root of گرفتن “to seize.”

³ Note the idiom خود بخود “of himself, of his own initiative.” ⁴ میاں a title of respect, “Sir” Good Sir”

⁵ A pun is intended here on the word مبارک, which means “auspicious” ⁶ مہورت is a measure of time, about 18 minutes, and is also used for “a moment, instant,” especially “an auspicious moment” ⁷ مرضی “approved, acceptable,” from Arabic رضی “to be pleased” ⁸ Note the idiom مرضی پا کر “having perceived what he (really) wanted”

⁹ نحسی ‘unlucky, inauspicious,’ from Arabic نحس “to be unlucky”

¹⁰ آئندہ “coming, future” Active Participle of Persian آمدن “to come”

¹¹ Note the idiom اس سال کے گزرے سے “after this year has passed”

¹² قبحہ lit “baseness, villainy,” from Arabic قبح “to be base” Also “harm, inconvenience, evil” ¹³ صحیح lit “sound, perfect,” from Arabic صح “to be healthy, sound.” Also

exactly, precisely,” as above Now generally written سہی. ¹⁴ حقدار “one possessing a right or title,” from حق “right, claim,” and دار root of Persian داشتن “to have, hold.”

¹⁵ قدر دانی “appreciation of merit,” from قدر “worth, merit,” and Persian دانستن “to know.”

¹⁶ مورثی “hereditary,” from Arabic ورث “to receive by inheritance”

¹⁷ ایمان “faith, conscience, belief (in God),” from Arabic امن “to be safe, secure”

¹⁸ خطرہ “danger, fear, apprehension,” from Arabic خطر “to occur to the mind”

¹⁹ خاطر “mind,” is from the same root as خطرہ. Note 18.

have remained in a state of distraction (knowing) that thy uncle had become thy deadly foe.”¹ Immediately I had heard this inauspicious² news from Mubārak,³ I died without being killed,⁴ and in fear of my life, I fell at his feet, saying:—“For God’s sake! I have relinquished⁵ the sovereignty, let my life be saved in some manner.” That faithful⁶ slave lifted up my head and embraced me, and replied:—“There is no danger; a plan has occurred to me; if it should come right, then never mind;⁷ as long as there is life, then that is everything.”⁸ “It⁹ is most probable that by this plan, thy life also will be saved, and that thou wilt be successful in (gaining) thy object.” Having given me this hope, he took me with him to that place where the deceased⁹ King, that is to say, the father of this Fakir, used to sleep and sit, and set my mind very much at ease. A chair¹⁰ was placed there. He told me (to take hold on) one side, and he himself seizing the other side, he moved the chair,¹⁰ and lifted up the carpet which was underneath it, and began to dig up the ground. All at once, a window appeared, which was fastened with a chain and padlock. He called me. I settled it in my mind that he had dug this hole in order to kill¹¹ me, and to bury me in it. Death hovered in front of my eyes. Being helpless, I went up to him silently, repeating the creed. I saw that inside that window there was a building and four apartments. In each room were ten golden jars¹² suspended by chains to which they were fastened, and on the mouth of each jar¹³ was a golden brick,¹⁴ and a monkey¹⁵ made of jewels sitting on it. I counted thirty-nine jars in the four rooms, and I saw one jar which was filled to the brim¹⁴ with gold pieces, and on it was neither a monkey¹⁵ nor a brick;¹⁶ I also saw a reservoir filled to the brim¹⁴ with jewels. I asked Mubārak, saying:—“Oh, grandfather! what talisman is this, and whose abode is it, and of what use are these (things)?” He said:—“The story of these monkeys¹⁷ which you see, is this, that your father from the time of his youth, had formed¹⁸ a friendship and intimacy¹⁹ with Malik Sādiq [who is the King of the Jinns].

¹ Note the idiom تیري جان کا دشمن “thy deadly enemy.” *Lit*: “the enemy of thy life.”

² The same stupid pun on Mubārak’s name is repeated in this sentence.

³ Note the idiom بغیر مارے مر گیا “I died without being killed.”

⁴ در گذر کرنا or در گذر کرنا “to pass by or over, to refrain from, to withdraw from.”

⁵ با وفا “faithful;” from با “with,” and وفا “fidelity,” which is from Arabic وفی “to perform a promise.” ⁶ پرورا “care, concern, anxiety.” کچھ پرورا نہیں “never mind.” Usually pronounced *kuchh parwāni* by Anglo-Indians.

⁷ Note the idiom زندگی ہی تو سب کچھ ہی “as long as there is life, there is everything.” Meaning “nothing else matters.” ⁸ It is not apparent why the last sentence of Mubārak’s speech was put into a new Paragraph, which should have begun with the words یہ بھروسا.

⁹ مغفور *lit*: “pardoned;” from Arabic غفر “to forgive.” Hence “one who is forgiven, deceased.” مرحوم “one to whom God has been kind,” is also used in the same sense.

¹⁰ کرسی generally means “a chair,” whereas صندلی is generally used for “a bench.” Here they are apparently both used for the same article of furniture.

¹¹ ذبح slaughtering, sacrificing;” from Arabic ذبح “to slaughter.”

¹² This may also mean “ten jars suspended by golden chains.” The word خم is now used as a Masc: Noun. ¹³ گولی “also means” a small ball, bullet, pellet.”

¹⁴ صوڑھا مونہہ “to the brim.” *Syn*: لبالب.

¹⁵ بندر is the Hind: *Syn*: for Arabic میمون “a monkey.” (From which is derived Eng. “baboon”). ¹⁶ خشت is the Persian *Syn*: for Hind: اینٹ “a brick.”

¹⁷ بوزنہ is the Persian *Syn*: for Hind: بندر “a monkey.”

¹⁸ آمد و رفت *lit*: “coming and going.” Hence “intercourse, intimacy.”

¹⁹ For پیدا in the Urdu Text, read پیدا.

"Accordingly, once in every year he used to take various kinds of curiosities, perfumes,¹ and rarities of this country, and used to remain for about a month in his service. When he took his leave, then Malik Sādiq used to give him an emerald monkey, and our King used to bring it and place it in the underground chamber.² No one besides myself was acquainted³ with this matter. On one occasion this slave made representation, saying:—'Asylum of the World! you take away hundreds of thousands of rupees' worth of rarities, and you yourself bring back a lifeless⁴ monkey made of stone; after all, what profit is there in this?' He smiled and replied to these words of mine, saying:—'Be careful, and be pleased not to reveal this matter anywhere, caution is the condition. Each of these lifeless monkeys which thou seest has a thousand powerful Devs subject⁵ and obedient⁶ to it, but until I have collected the complete (number of) forty monkeys, all these are useless,⁷ and of no service.' Well, there was one monkey deficient,⁸ when in that very year the King died.

"All this labour was of no avail,⁹ and the advantage of it was not apparent. Oh, Prince! having seen this thy friendless condition, I remembered (this matter), and settled in my mind that by some means or other I should take thee to Malik Sādiq, and tell him of the tyranny of thy uncle. It is probable that he, having remembered the friendship (which he bore) to thy father, may give thee the monkey which is deficient; then by their assistance, thy country will come into thy possession, and thou wilt reign at thy ease over China and Māchīn.¹⁰ And at the present time¹¹ thy life will be saved by doing this. If nothing else happens,¹² no other means of escape from the hands of this tyrant presents itself except this one." When I had heard all this story¹³ from his mouth, I said:—"Dear grandfather! thou art now the disposer¹⁴ of my life, do whatever is good for my welfare." Having consoled me, he went himself to the bazaar to¹⁵ buy frankincense,¹⁶ and attar (of roses), and whatever he thought suitable¹⁷ for taking there.

The next day he went to that infidel uncle (of mine), [who (to me) was in the place of Abu Jahl¹⁸], and said:—"Asylum of the World!

1 خوشبوئیں "perfumes;" from Persian خوش "good," and بو "odour, scent."

2 تہخانہ "a subterranean chamber;" from تہ "ground, floor, underneath," and خانہ "house, chamber." 3 مطلع (mutṭali'), "knowing, becoming informed (of);" Active Part: of اطلاع "to see, perceive."

4 مردہ "lifeless, dead." Perfect Participle of Persian مردن "to die."

5 تابع "dependent (on), subject (to);" from Arabic تبع "to follow."

6 فرمان بردار lit: "subject to orders;" from Persian فرمان "an order, command," and بردار root of Persian برداشتن "to hold up, support."

7 نیکما (Hind:), "useless;" from نه "not," and کام "work, &c."

8 کمی "deficiency;" from Persian کم "deficient."

9 Note the idiom انہی محنت کچھ نیک نہ لگی "all this labour was of no avail."

10 Lit: "China and Greater China." The latter presumably means Chinese Tartary.

11 بالفعل "in fact, at the present moment;" from Arabic ب "by, with, in, &c." ال "the," and فعل "deed, act." (From فعل "to do").

12 Note the idiom اگر اور کچھ نہ ہو "if nothing else should result."

13 کیفیت "circumstance, account, statement." Also "quality;" from Arabic كيف "how?"

14 مختار "absolute, independent, &c." From Arab: اختار "to choose"

15 بخور lit: "substance for fumigation, incense, frankincense."

16 مناسب "adapted, suitable;" from Arabic نسب "to refer (to)."

17 ہزارے واسطے is understood between کورنے and ہزارے.

18 ابو جہل lit: "the father of ignorance." He was the uncle of Muhammad, and opposed his mission and doctrines, whence he obtained this name.

I have settled a plan¹ in my mind for killing the Prince, if you command me, then I will represent it." That wretch (*lit.*: unfortunate one) being pleased, said:—"What is that plan?" Then Mubārak said:—"In killing him, your Majesty will in every respect gain a bad reputation; but I, having taken him out into the jungle, will kill² and bury³ him and return; no one will ever have the smallest knowledge⁴ of what has become of him." On hearing this plot⁵ from Mubārak, he said:—"Excellent! (*lit.*: very auspicious), what I wish is that he should not continue safe, (for) distrust⁶ of him is (implanted) in my heart, and if thou wilt rid me of this anxiety, thou wilt receive much in return for this service; take him wherever thy heart desirest, and make away⁷ with him, and bring to me this good news."

Mubārak, having made his mind at ease⁸ with regard to the King, took me with him, and taking those rarities, they marched from the city at midnight, and struck off in a northerly direction.⁹ He travelled incessantly¹⁰ for a month, and one night, as we were going along, Mubārak said:—"Thanks be to God, we have now arrived at our desired¹¹ halting-place." On hearing this, I said:—"Grandfather! what is this that thou hast said?" He began to say:—"Oh, Prince! what, dost thou not see the army of the Jinns?" I said:—"I see nothing else except thyself." Mubārak took out a box for holding collyrium, and passed across my eyes needles¹² (dipped in) the collyrium of Solomon.¹³ Immediately the people of the Jinns, and the tents and canvas walls of their army began to appear to my sight; all, however, had pleasant countenances, and were well dressed. On recognising Mubārak, each of them embraced him in a friendly manner, and cracked jokes¹⁴ with him.

At length, proceeding along, we approached the royal pavilions¹⁵ and entered the court. I saw then that lamps were lighted (and arranged) in rows, and that seats of various kinds were laid out in double rows,¹⁶ and learned and excellent men, and darweshes and nobles, Ministers, and Generals, and chief officers of State, were seated on them; and messengers, ushers,¹⁷ soldiers,¹⁸ and attendants, were standing with their arms folded; and in the midst was spread a throne set with jewels, and on it sat with great state and dignity Malik Sādiq on a cushion, propped with pillows, and wearing a crown, and a tunic embroidered with pearls.

¹ صورت *lit.*: "form, shape;" from Arabic صور "to form." Also, as above, "mode, manner."

² Note the idiom تَهَكَاةً لَكَ "to dispose of, settle." Hence "to kill, make away with."

³ دَاب "to press down." Here it is used an Intensive with كَارَ. May be translated "to bury out of sight."

⁴ محرم (*maḥram*), *lit.*: "a confidant, intimate friend, one to whom the women's apartments are open." ⁵ بندگی "a plot, conspiracy;" from Persian بستن "to tie up, bind."

⁶ دغدغه *lit.*: "titillation;" from Arabic دغدغ "to tickle." Hence "suspicion, doubt, mistrust." ⁷ کھپا from کھپانا "to destroy, make away with;" which is the Caus. of کھپنا "to be destroyed, wiped out. (*دینا* is used as an Intensive).

⁸ دل جمعی "ease of mind, assurance;" from جمع دل "collected in mind."

⁹ سمت (*samt*) Arabic, "course, direction;" from Arabic سمت "to take a course or way."

¹⁰ پیہم "successively, close together;" from Persian پی "following, after, &c." and ہم "together." ¹¹ مقصود "intended;" Passive Participle of Arabic قصد "to intend."

¹² The Jinns are supposed to have been subject to Solomon, the son of David.

¹³ سلائی "a needle," (*Hind.*); from سلانا the Causal of سینا "to sew."

¹⁴ مزاح "a jest" (*Hind.*). Probably a corruption from Arabic مزاح "to jest."

¹⁵ سوراچه "a tent surrounded by an inclosure;" from سرا "a mansion, inn," and چہ diminutive suffix. ¹⁶ در رویہ *lit.*: "double-faced;" generally used for "hypocritical." Here it evidently means "in two rows," or "facing one another."

¹⁷ گرز بردار "mace-bearer;" from گرز "a mace," and برداشتن "to carry, support." The same as a "chobdār." ¹⁸ احدى is a pensioner, but liable to be called out for service.

I went up to him and saluted, and he with kindness ordered me to sit down; after that we occupied ourselves with dinner.¹ After we had finished, the table-cloth was removed;² and then, turning towards Mubārak, he questioned him regarding my circumstances. Mubārak said:—"His uncle is now exercising the sovereignty in the place of his father, and he has become his deadly enemy, for which reason I have brought him away from there, and having fled, have brought him to your Majesty's service, for he is an orphan,³ and the kingdom is his by right. But without a patron, no one can do anything. This oppressed one⁴ will be supported by the aid⁵ of your Majesty. Having remembered the claims of the services of his father, be pleased to afford him assistance, and to present him with that fortieth monkey, so that the forty may be completed, and this (Prince) having obtained his rights, may offer up prayers for your life and prosperity. There appears to be no place⁶ for him, except (under) the protection of your Majesty."

Having heard the whole of this story, Malik Sâdiq reflected,⁷ and said:—"It is a fact that I am under much obligation⁸ to the deceased King for his service and friendship,⁹ and this helpless person, having been ruined and having left his hereditary kingdom, has come as far as this to save his life, and has taken shelter under the skirt of my fortune. To the best of my power, I shall not be in any way deficient,¹⁰ and I will not withhold (my help from him). But I have one thing to do; if it can be performed by him, and he does not act treacherously,¹¹ and he brings it to a successful termination, and comes perfect out of this test,¹² then I promise faithfully that I will treat him (even) better than I did the King, and I will give him whatever he wishes."¹³ I joined my hands, and made respectful representation, saying:—"This devoted servant will perform to the best of his ability, and with the greatest zeal,¹⁴ whatever service he is able to for your Majesty, and he will accomplish it well and honestly¹⁵ and with intelligence, and will consider it as his happiness in this world and the next." He said:—"Thou art still a boy, for this reason I enjoin thee over and over again; let it not happen¹⁶ that thou actest perfidiously and fall into calamity." I said:—"God will make it easy¹⁷ (for me) through the auspicious fortune¹⁸ of the King, and I will strive to the utmost of my power,¹⁹ and bring my charge to your Majesty."

On hearing this, Malik Sâdiq called me near him, and taking a paper out of his pocket-book, he showed¹⁹ it to me,

1 Lit: "there was mention of dinner." 2 Lit: "was increased." Vide previous notes on the use of this word from a feeling of superstition. 3 يتيم "an orphan;" from Arabic

"to be deprived of a father." 4 دست گیری lit: "taking by the hand." Hence "aid, assistance." From Persian دست "hand," and گیر root of گرفتن "to take, seize."

5 مظلوم "oppressed." Passive Participle of Arabic ظلم "to act wrongfully."

6 ٹھکانا lit: "fixed or permanent place of abode." Hence "asylum."

7 تامل "reflection, consideration;" from Arabic امل "to hope for."

8 حقوق "claims, rights." Arabic Plural of حق "right."

9 Note the idiom "I am much indebted to the late King for his service and friendship." 10 ہم سے کمی نہ رہے گی lit: "there will be no deficiency from us." 11 خیانت "perfidy, treachery;" from Arabic خان "to be unfaithful."

12 امتحان "test, proof, examination;" from Arabic تمنع "to try, prove." 13 For چاہیگا in the Urdu Text, read چاہیگا. 14 Lit: "on my head and eyes." 15 دیانت "honesty, probity;" from Arabic دان "to become a servant of God." 16 For مبادا in Urdu Text, read مبادا.

17 اقبال "prosperity, good fortune;" from Arabic اقبل "to receive favourably."

18 آسان "easy, smooth;" from آسا root of Persian آسودن "to satisfy, render tranquil."

19 حتی المقدور "to the best of one's ability;" from Ar: حتی "to, up to," ال "the," and مقدور "power, ability." 19 دکھانا "to show;" Causal of دیکھنا "to see."

and said —“Search wherever thou canst think of for the person of whom this is the portrait,¹ and when thou hast found her, bring her to me, and whenever thou shalt discover her name, and where she lives, go before her, and be pleased to convey to her on my behalf the warmest affection. If thou shalt complete² this service, then thou shalt receive greater attention³ and patronage⁴ from me than even thou couldst hope for,⁵ otherwise,⁶ as thou doest, so shalt thou receive.” When I looked at that paper, my gaze fell on a picture of such a kind that a sort of faintness⁷ began to come (over me), through fear, I controlled myself with an effort, and said —“Very good, I will take my leave. If God denies me success,⁸ then I will act in accordance with your Majesty’s orders.”⁹ After saying this, accompanied¹⁰ by Mubārak, I took my way into the jungle. I began to wander about from village to village, from town to town, from city to city, and from country to country, and questioned everyone concerning her name and place of abode. No one said to me —“Yes, I know her, or have heard the mention of her from some one.” After enduring¹¹ for seven years that state of distress and perplexity, I arrived at a city which contained lofty buildings, and which was well populated, but every living person¹ there was repeating the Great Name of God,¹² and was worshipping Him, and performing His service.

I saw a blind¹⁴ Hindustani Fakir, who was begging for alms, but no one gave him a cowrie or a moisel.¹⁵ I was astonished and felt compassion for him, and having taken a gold piece out of my pocket,¹⁶ I put it into his hand. He took it, and said —“Oh, benefactor!¹⁷ may God prosper thee, perhaps thou art a traveller, and art not an inhabitant of this city?” I said —“In truth I have been suffering misery for seven years, and I have found no trace of that for which I came out. I have (but) to day arrived in this city.”¹⁷ That old man went his way, uttering benedictions. I followed him closely. Outside the city a magnificent house came into sight, he entered it, and I also went in. I then saw that the building had fallen down in various places, and that it remained unrepaired.¹⁸

I said to myself —“This palace is worthy of kings, if it should be (ever) repaired (*lit* made ready), what a ravishing¹⁹ abode it would be! But now indeed, through being deserted, what an appearance it has assumed!

- 1 شبيهه ‘portrait, image,’ from Arabic شابه ‘to make like, to liken.’ Wrongly printed شبيهه in Urdu Text. 2 سر انجام ‘conclusion, accomplishment,’ from سر ‘beginning, &c,’ and انجام ‘end, completion.’ 3 توقع ‘expectation, hope,’ from Arabic وقع ‘to fall.’ 4 غور ‘close attention, care,’ from Arabic غار ‘to enter deeply (into a thing).’ 5 پردازت favouring, cherishing,’ from Persian پرداختن *lit* “to finish, &c.” Also ‘to be bound or closely connected with anyone.’ 6 والا (*wa-illā*), *lit* “and if not” (Arabic). Hence “otherwise, but, yet, still.” 7 عشی سا “a sort of swoon” عشی “a swoon,” from Arabic غشی “to become senseless, swoon.” 8 Note the idiom اگر خدا کو هیرا بهلا کرنا هی ‘if God wishes me to succeed.’ 9 Note the idiom بموجب حکم حضور کے مجھے سے عمل میں آویگا ‘I shall act in accordance with your Majesty’s orders.’ 10 For لکر in the Urdu Text, read لیکر. 11 سہتا from Hind سہتا ‘to bear, suffer, endure.’ 12 متنفس *lit* ‘breathing, possessed of breath,’ from Arabic تنفس “to breathe.” Hence “individual, animal.” 13 ناپیدا ‘blind.’ Hind *Syn.* of Persian نابینا. 14 اسم اعظم *Vide* note 14 on page 82. 15 ناله ‘a mouthful, morsel,’ from Arabic نول “a gift, benefit,” which is from نازل “to give.” 16 جیب *lit* “the opening at the neck and bosom of a shirt” in which Orientals often carry things. Hence it has come to mean “a pocket.” 17 For دیا in Urdu Text, read دیا. 18 بلده (Persian), “a town, city,” from Arabic بلد ‘town, city, country.’ 19 مرموت (mar-ammūt), “repairing, mending,” from Arabic مرم ‘to repair, mend.’ 19 دل چسپ “delightful, charming,” from Persian دل ‘heart,’ and چسپیدن “to stick, adhere, incline to.”

but I do not know why it is thus lying deserted,¹ or why this blind man² dwells in this palace” That blind man³ was going along leaning on his stick, when a voice came, as if some one was saying —“ Oh, father! is all well? why have you come back early⁴ to-day?” The old man, having heard this, answered —“ Oh, daughter! God made a young traveller take pity on my condition

“ He gave me a gold mohur⁵ For many days I have not eaten a good dinner and filled my stomach, so I have brought meat, spices,⁶ ghee, oil, flour, and salt, and have also purchased for thee the clothes which were necessary Now cut them out,⁷ and sew them, and put them on, and cook the food, so that, after eating and drinking, we may offer up prayers for that generous person⁸ Although I do not know what is his heart's desire, yet God is wise and all-seeing,⁹ and He will accept the prayers of us friendless ones” When I heard this account of his privations,¹⁰ it involuntarily occurred to my mind to give him twenty more¹¹ gold pieces, but when I turned my attention to the direction from which the voice proceeded, I then saw a woman who was the exact¹² likeness of the portrait of that beloved one¹³ I took out the picture¹⁴ and compared it, and saw that there was not the difference of the point of a hair¹⁵ A cry escaped from my heart, and I became insensible Mubārak took me in his arms, and sat down and began to fan me I somewhat recovered my senses, and remained staring in that direction, when Mubārak asked —“ What has happened to you?” Before I could answer him, that delicate one said —“ Oh, youth! fear God, and do not look on a strange female, modesty and shame are necessary to everyone.”

She spoke with such propriety¹⁶ that I became fascinated¹⁷ with her form and disposition¹⁷ Mubārak began to comfort me very much, but what did he know about the state of my heart? Being without resource, I called out —“ Oh, servants of God! and dwellers in this abode! I am a poor traveller, if you will call me near you, and will give me a place to live in, then it will be a great thing” That blind man called me to him, and recognising my voice, he embraced me, and took me into the apartment in which that rose-bodied one was¹⁹ sitting She went and hid herself in a corner

1 ^{آجاز} ‘devastated, demolished,’ from ^{آحازا} which is the Sans. of ^{आहता} ‘to be razed to the ground, demolished’ 2 ^{بلیما} ‘blind,’ from Persian ^ب ‘not,’ and ^{بینا} ‘seeing,’ which is from ^{بین} root of ^{دیدن} ‘to see’

3 ^{کور} (Persian) also means ‘blind’

4 ^{سوپرے} ^{lit} “at dawn,” from Hind ^{سور} “the early morning, dawn.” Hence “early, soon” 5 ^{مہر} a gold coin, nominally worth sixteen rupees

6 ^{موالہ} ^{lit} “things conducive to good,” Arabic Plural of ^{مصلحت} “a means of good, &c.” Hence “spices, ingredients for cooking”

7 ^{قطع} ‘cut, shape, fashion,’ from Arabic ^{قطع} ‘to cut, cut off’

8 ^{سخی} “a generous person” Also “generous,” from Arabic ^{سخی} “to be liberal.”

9 ^{بدا} ^{vide} note 2 above

10 ^{فقد} ‘privation, want,’ from ^{وقت} ‘poverty,’ and Persian ^{کشیدن} “to bear, endure.”

11 ^{اور} here signifies “more, in addition” 12 For ^{تھک} in the Urdu Text, read ^{تھیک}

13 ^{lit} “I saw a woman that that portrait was exactly the one of that very beloved one”

14 For ^{نصویر} in the Urdu Text, read ^{نصویر}

15 ^{سرمو} ‘the point of a hair’ Corresponds to our expression “a pin’s point”

16 ^{لیاقت} “propriety, fitness,” from Arabic ^{لبق} “to be fit”

17 ^{سدرت} “conduct, disposition,” from Arabic ^{سار} “to go”

18 ^{مکو} “thunderstruck, fascinated, &c.” From Arabic ^{مک} “to erase, cancel”

19 For ^{تھہ} in the Urdu Text, read ^{تھی}

That old man asked me, saying :—"Tell me thy history, and why thou hast left thy family and wandered about alone, and of whom thou art in search?" I did not mention Malik Sādiq's name, nor did I make any reference to that place.¹ I spoke as follows (*lit.*: in this manner):—"This helpless one is the Prince of China and Māchīn; moreover my father² is still³ the King (of that country). He purchased this picture from a merchant for hundreds of thousands of rupees,⁴ and from beholding it all my senses and tranquillity have departed, and having assumed the guise of a Fakir, I have searched about the whole world⁵ Now I have found the object (of my search) here, which you have in your disposal."

On hearing this, the blind man heaved a sigh and said :—"Oh, dear one! my daughter is entangled in a great misfortune; no mortal⁶ has the power⁷ to wed her, and obtain the fruition (of his marriage)." I said :—"I am in hopes that you will relate (the matter) in detail" Then that foreigner made known his history in the following manner :—"Listen, oh, Prince! I am the chief and grandee⁸ of this unfortunate city. My ancestors were renowned⁹ and of high family; the Most High conferred on me this daughter. When she grew up, her beauty, and delicacy,¹⁰ and good disposition¹¹ were noised abroad, and it became known throughout the whole country that in the house of a certain person there is a daughter such that the fairies themselves are ashamed¹² when contrasted with her beauty; what power then has a human being to compete with her?¹³ The Prince of this city heard this praise of her, and in her absence, without having (even) seen her, he fell in love. He gave up eating and drinking, and took to his bed.¹⁴

"At last the King became aware of this. He sent for me at night to his private apartments, and introduced this subject,¹⁵ and cajoled me with words to such an extent that he made me consent to form an alliance¹⁶ and relationship¹⁶ with him. I also thought that as a daughter had been born in my house, it was necessary to marry¹⁷ her to some one or other, therefore what could be better than to betroth¹⁸ her to the Prince? The King also (I thought) will be placed under obligation to me for this. I consented and took my leave. From that very day the preparations for the marriage began to be made in both families (*lit.*: on both sides).

1 رهاں here presumably refers to Malik Sādiq's Camp.

2 ولي نعمت being a title of respect for "a father," the Prince is evidently romancing, as his uncle was King. 3 هُنُوْز (Persian), "just, now, at present, up to this time."

4 Note the idiom روپی دیکریہ تصویر مول لی تھی "he had bought his picture from a merchant for hundreds of thousands of rupees."

5 Lit: "I have sifted the whole world." 6 بشر (Arabic) "man, mankind, mortals."

7 مجال "strength, ability." Also "scope, room;" from Arabic جال "to go round."

8 اکابر Lit: "grandeess;" Arabic Plural of اکبر "great." It is incorrectly used here in the Plural to refer to a single person.

9 نام آور "illustrious;" from Persian نام "name," and آوردن "to bring, bear, be possessed of."

10 نراکت "tenderness, delicacy;" from Persian نازک "slim, slender, delicate."

11 سلیقہ "nature, natural disposition, skill in household affairs;" from Arabic صلق "to adapt or dispose to." 12 شرمندہ "ashamed;" Imperfect Participle of Persian شرمیدن "to be ashamed." 13 Lit: "what face has a human being that he can vie with her?"

14 اٹھوائی کھٹوائی also spelt اٹھوائی کھٹوائی means taking to one's bed in the sulks through grief or trouble. It also means "baggage, household effects."

15 Note the idiom یہ مذکور درمیان میں لایا "he introduced this subject."

16 ناتا (Hind:) "relative, kin, relationship, alliance."

17 بیاہا "married;" from بیاہ "marriage."

18 نسبت "relationship," and منسوب "betrothed, connected (with)," are both derived from the same root, Arabic نسب "to connect (with)."

One day, in an auspicious hour, the Kazi, lawyers,¹ wise men, men of erudition, and nobles, all assembled, and the marriage was performed, and the dowry fixed.² They took away the bride³ with great pomp and ceremony. When all the rites and ceremonies⁴ were completed, and the bridegroom⁵ was about to retire that night, such a noise and uproar arose in that apartment, that the people who were on watch outside were astounded. They tried to open the door of the room and see what calamity had happened. It was so fastened from the inside that they could not open it. In a short time the noise of crying also decreased. They forced the door from its hinges,⁶ and saw that the bridegroom was lying with his head cut off, and that (his limbs) were still convulsed,⁷ and that foam was issuing from the mouth of the bride, and that she was lying senseless weltering in that dirt and blood.

"On seeing⁸ this calamity,⁸ the senses of all forsook them; in the midst of such happiness this grief appeared. The news of it reached the King, and he came running (to the spot) beating his head. All the pillars of the State assembled, but no one's intellect served them to sufficient purpose¹⁰ to enable them to discover the circumstances. At last¹¹ the King, in that state of agitation,¹² gave orders, saying:—"Cut off the head of this unfortunate, ill-omened¹³ bride also." Immediately these words issued from the King's mouth, that same uproar again arose. The King was frightened, and he went out and fled in fear of his life, and he gave orders to put her out of the palace. The female attendants brought this girl to my house. This report was spread abroad in the world, and whoever heard it was dismayed, and on account of the Prince being killed, the King himself, and all the inhabitants of this city became my deadly enemies.

"When the mourning¹⁴ was concluded, and the fortieth day¹⁵ had elapsed, the King consulted¹⁶ with the pillars of the State, saying:—"What ought to be done now?" They all said:—"Nothing more¹⁷ indeed can be done; but as a small¹⁸ consolation to your mind and so that you may be patient (under this affliction), be pleased to cause that girl, together with her father, to be put to death, and confiscate¹⁹ their household property." When this sentence had been passed on me, the city Magistrate received orders (accordingly). He came and surrounded my house

¹ In the Official Urdu Text for منشی read مفتی.

² معین (mu'ayan), "assigned, fixed." Passive Participle of عین "to appoint, prescribe." ³ دلہن (Hind.), "bride;" Feminine of دلہا "a bridegroom."

⁴ رسومات "customs, &c." is the Arabic Double Plural of رسم (Pl. رسوم) to which the Pl: termination ات has been added.

⁵ نوشہ lit: "young king;" from Persian نو "new," and شاه "king." Hence "bridegroom."

⁶ چول (Hind.), is the pivot of a door which is let into a cavity in the threshold.

⁷ This might either apply to the bridegroom's head, or to his headless body.

⁸ قیامت lit: "the Day of Resurrection;" from Arabic قام "to stand." Hence "commotion, tumult, calamity." ⁹ For لر in the Urdu Text, read کر.

¹⁰ Note the idiom کسوکي عقل کام نہین کرتی "no one's intellect served them," or "no one had sufficient sagacity."

¹¹ نہایت lit: "end, extremity;" from Arabic نها "to arrive, reach," as an Adj: "very much, excessive." As an Adv: "at last."

¹² قلق "perturbation, agitation;" from Arabic قلق "to be restless."

¹³ بھونٹ پیرا lit: "of unlucky footsteps" (Hind.), hence "ill-omened."

¹⁴ ماتم داری "observance of mourning;" from ماتم "mourning," and داشتن "to keep."

¹⁵ چہلم "the fortieth day;" from Persian چہل "forty." The Muhammadans mourn for their dead for forty days. ¹⁶ صلاح "advice, counsel;" from Arabic صلح "to be right, just, &c."

¹⁷ اور here means "more." ¹⁸ ظاہر میں "apparently, ostensibly." It presumably here means "as a slight (consolation)," or, "as some sort of (consolation)."

¹⁹ ضبط "seizure, confiscation;" from Arabic ضبط "to keep, preserve."

on all sides, and sounded a trumpet at the door, and was about to enter and carry out the orders of the King. From an unseen (quarter) bricks and stones began to rain down in such a manner, that the whole army was unable to bear the brunt of it,¹ and covering their heads and faces, they took to flight in different directions;² and the King in his palace heard a terrible³ voice with his own ears, saying:—‘What misfortune has come to thee? What devil has possessed thee?’⁴ If thou art desirous of (thine own) good, do not interfere in⁵ the affairs of this lovely one; otherwise,⁶ whatever thy son experienced after marrying her, thou also wilt experience on account of thine enmity to her; now if thou shalt molest them, thou shalt be punished.⁷

“The King was seized with fever⁷ on account of his terror, and he immediately gave orders, saying:—“Let no one molest⁸ these unfortunate people, do not speak⁹ to them or listen to them; let them remain in their house, and do not treat them badly.” Since that day, the exorcists,¹⁰ considering (the occurrences related above) as witchcraft,¹¹ make use of prayers and amulets,¹² and the wise men practice spells and charms, and all the inhabitants of this city pronounce the Great Name, and recite the Holy¹³ Koran. For a long time this curious thing has lasted, but up till now the secret of it has not become known, and I also have not the least knowledge of it. However, once I questioned this girl, saying:—‘What did you see with your own eyes?’ She said:—‘I know nothing more (about it), but I saw this much, that when my husband was about to retire to rest, the roof burst open, and a jewelled throne came forth, on which was seated a handsome young man dressed in royal¹⁴ apparel; and with him were a great number of persons escorting¹⁵ him, and they entered the apartment and prepared to¹⁶ murder the Prince. That person who was the chief, came near me and said:—‘Why, dear one! now whither wilt thou run away from me?’ Their forms were like those of men,¹⁷ but their feet appeared to be like those of goats. My heart began to throb,¹⁸ and I fainted through terror, and I have no recollection of what happened afterwards!

“Since then my condition is this, that we two souls remain in this ruined house. On account of the anger of the King all my companions have separated from me, and when I issue forth to beg, not a soul gives me a kauri:

1 Note the idiom فوج تاب نہ لا سکی “the army was unable to bear it.”

2 جہر تہر “here and there, in all directions.”

3 مہیب “fearful, dreadful.” From Arabic هاب “to be afraid.”

4 Note the idiom کیا شیطان لگا ہی “what devil has possessed thee?”

5 متعارض “opposer, hinderer;” from Arabic تعرض “to oppose oneself (to).”

6 نہیں in the Urdu Text, read لہیں.

7 Note the idiom پادشاہ کو تپ چڑھی “the King was seized with fever.”

8 مزاحم “hindering, molesting;” from Arabic زحم “to straiten, press upon.”

9 For لہو in the Urdu Text, read گہو.

10 عامل lit: “a worker, official;” from Arabic عمل “to work.” Here it means “exorcist, necromancer.” 11 ہوا و باقلا as printed in the Urdu Text, lit: “wind and air.” Possession by an evil spirit or flying demon.

12 تعویذ (m) “a charm, amulet;” from Arabic عوذ “to seek protection.”

13 مجید “glorious, exalted;” from Arabic مجد “to excel in glory.” This epithet is only applied to the Koran.

14 شاہانہ “kingly;” from Persian شہ “a king.”

15 اہتمام “care, charge, anxiety, &c.” From Arabic ہم “to keep (one) in anxiety.”

16 مستعد (musta’idd), “ready, prepared;” from Arabic استعد “to make oneself ready, prepare (for).” 17 Note the idiom انکی صورتیں آسمی کی سی تھیں “their forms were like those of men.”

18 دھڑکنا (also spelt دھڑکنا), “to palpitate, throb.”

moreover it is not permissible¹ for me to stand before a shop. This unfortunate girl has not a rag² on her body to cover her head with, and food is not obtainable³ so that she may eat and fill her stomach. I desire this of God that we may die, or that the earth may open and swallow⁴ this wretched girl, who should never have been born;⁵ it is better to die than to live in this manner. Perhaps God has sent thee entirely⁶ on our account, as thou hast had compassion and given us a gold mohur; we have also cooked and eaten a delicious⁷ dinner, and I have also had clothes made for my daughter. I have offered up thanks at the shrine of⁸ God, and have blessed thee. If the evil influence of a Jinn or fairy had not fallen on her, then I would have given her into thy service as⁹ a handmaid, and would have looked upon it as my happiness. This is the history of this weak person; do not seek after¹⁰ her and give up this intention (of thine)."

Having heard all this story, I entreated him very much saying:—"Accept me as thy son, whatever may have been predestined¹¹ in my fate, that will take place." That old man would by no means¹² consent. When it was evening, I took my leave of him and returned to the inn. Mubarak said:—"Well, Prince! May it be fortunate! God has arranged the means, at last this labour has not been fruitless." I said:—"How many flatteries I have used to-day, but that faithless old man does not consent; God knows whether he will give her to me or not." However, the state of my heart was such that I found it difficult to get through the night, thinking that when it was morning I would again go and present myself there. At times this thought occurred to me:—"If he should be kind and consent, then Mubarak would take her away for Malik¹³ Sâdiq." Again I said (to myself):—"Well! if I obtain possession of her, then I will persuade¹⁴ Mubarak and enjoy myself." Again this fear came into my mind that even if Mubarak should consent, then the very same fate¹⁵ would happen to me from the hands of the Jinns, as happened to the Prince; also when will the King of this city consent (*lit*: wish) that his son should be killed and another enjoy the pleasure?

During the whole night sleep was banished from my eyes, and I passed it in (considering) the intricacies¹⁷ of this very project.¹⁶ When the day dawned,¹⁸ I started out. I bought in the Bazaar the finest cloth for wearing apparel, and gold lace fringe,¹⁹ and dry and fresh fruits, and waited on that venerable old man. Being very much pleased, he said:—"To everyone there is nothing

¹ رو'دار *lit*: "holding to be right or lawful;" from روا "permissible, &c." (which is from Persian رفتن "to go"), and دار from داشتن "to hold." ² لٹا (*littā*) Hind: "a dirty, tattered cloth or rag." ³ میسر (muyassar), "feasible, obtainable;" from Arabic یسر "to be easy."

⁴ نا شدن *lit*: "who should not have been;" from Persian نا "not," and شدن "to be, become."

⁵ سماوے *lit*: "should be contained;" from Hind: سمانا "to be contained or held (in)."

⁶ ہی here means "solely, entirely." ہمارے ہی واسطے "solely for us, or for us very people."

⁷ مزہ دار (for مزہ دار, "Delicious," from مزہ "flavour," and داشتن "to have.")

⁸ For لی in the Urdu Text, read کی. ⁹ For کہ in the Urdu Text, read کی.

¹⁰ در پی ہونا "to follow, pursue;" from Persian در "in," and پی "footstep."

¹¹ بدایا "said, decreed, predestined;" Perfect Participle of Hind: بدنا "to speak, appoint, ordain."

¹² For ہولز in the Urdu Text, read ہرگز. ¹³ ملک has been omitted in the Urdu Text before صادق. ¹⁴ مناونا from منانا, (Causal of مننا) "to cause to mind, reason with, persuade."

ونا is merely inserted to jingle with منا.

¹⁵ نوبت *lit*: "time, turn." Here it means "fate, misfortune, calamity."

¹⁶ منصوبہ "plan, design, project;" from Arabic نصب "to set up, erect."

¹⁷ الجھڑا the same as الجھاو "entanglement, complication;" from الجھا "to involve, complicate."

¹⁸ جب رز روشن ہوا "when it was daylight." (Persian Genitive).

¹⁹ گوتا "narrow gold or silver lace." گوتا کناری "edging of gold or silver lace."

more precious than his life, but if my life even should be of any use to thee, then I would not grudge it; and I would give my daughter to thee this moment, only that this very fear arises lest thy life should be imperilled¹ by my doing so, and the stain² of this curse³ should rest on me till the Day of Judgment." I said:—"I am now without friends⁴ in this town, and you are my spiritual and temporal father. With this object in view what distresses and troubles⁵ have I endured, and what blows⁶ (of fortune) I have suffered for a long time past in coming thus far; I have also found a trace of my object. God has also made you kind to me, in that you have consented⁷ to the marriage, but hesitate⁸ for my sake. Be just⁹ for a little and reflect in what religion is it right to save one's head from the sword of love, and to screen one's life? Whatever may happen,¹⁰ I have in every way thrown (the consideration of) self to the winds. I regard the union¹¹ with my beloved one as my life, and care not whether I die or live; ¹² moreover, if I am bereft of hope, I shall die without¹³ (the intervention of) destiny, and shall become your accuser¹⁴ on the Day of Resurrection."

In short, about a month passed in this argumentation¹⁵ and consent and refusal,¹⁶ and in fear and hope. Every day I hastened to wait on that venerable man, and I used to flatter and coax¹⁷ him. It happened that the old man fell ill, and I attended him in his illness, and always took the flask containing his urine to the doctor (for his inspection), and I used to mix¹⁸ (the medicines) according to the prescriptions which he wrote, and make (the old man) drink them, and I used to make his broth and prepare his food with my own hand, and make him eat a few morsels. One day, being in a kind mood, he began to say:—"Oh, youth! thou art very obstinate; ¹⁹ although I have pointed out to thee all the evils, and have (endeavoured to) restrain thee, saying that thou should desist²⁰ from this purpose; (but) where there is life, there is the whole world; yet thou desirest *volens volens* to cast thyself into a well. Very well, I will to-day mention thee to my daughter, and see what she says." Oh, Fakirs of God! on hearing this good news, I swelled so much (with joy) that my clothes could not contain me. I saluted him respectfully, and said:—"Your Honour has now taken thought for my life." I took my leave, and returned to my abode, and discoursed on this subject the whole night with Mubarak. Where was sleep, and where was hunger? As soon as it was light in the morning, I again went and presented myself, and made my salutation.

1 Note the idiom نیری جان کو خطرہ ہے "lest thy life should be in danger." Lit: "a mark burnt in, brand." Hence "stain, stigma." 2 لعنت "curse, reproach;" from Arabic لعن "to curse" 3 کسی (Persian), "someone, an individual." 4 بے کسی "without a friend, helpless."

5 پیریشانی lit: "dispersion, scattering;" from Persian پیرشیدن "to scatter, &c." Hence "trouble, misery." 6 صدمہ "a shock, blow;" from Arabic صدم "to dash or knock against."

7 رضامند (= راضی), "willing, consenting, &c." From Arabic رما "to be pleased."

8 آگاہی کرنا lit: "front and rear." آگاہی کرنا "to hesitate, vacillate."

9 منصف "just, equitable;" from Arabic نصف "to divide, adjust equitably."

10 جو کچھ شو سہو "happen what may" Persian equivalent of Hind: جو کچھ شو سہو.

11 وصل "union, conjunction." Also "meeting, interview;" from Arabic وصل "to be united in friendship, &c." 12 For ک in the Urdu Text, read کی. 13 بے (bin), also ہند: "without," Syn: بے.

14 دامن گیر ہونا lit: "to be a seizer of the skirt." Meaning "to claim justice, seek redress, accuse" 15 Lit: "speaking and hearing." From Persian گفتن "to speak," and شنیدن "to hear." 16 ہاں نا lit: "yes and no."

17 خوشامد means nothing here. It is inserted in the text to jingle with خوشامد "flattery."

18 ترکیب "putting together, mixing;" from Arabic ركب "to overlie."

19 ضدی "persistent, contrary, obstinate;" from Arabic ضد "to overcome, &c."

20 بائی آنا (آنا), lit: "to come back (from)" Hence "to desist, abandon (a purpose, &c.)"

He began to say:—"Well! I have given my daughter to you; God grant that it may be auspicious; I have committed you both to the protection¹ and safe-keeping of God. As long as there is breath in my body (*lit*: life), remain in my sight, and when my eyes are closed,² be pleased to do whatever may come into your mind, it is for you to decide."

Some days afterwards that venerable man resigned his spirit to God. Having wept and mourned (for him), we performed his funeral ceremonies.³ After the rites of the third day,⁴ Mubārak put that lovely one in a litter and brought her to the inn, and said to me:—"This is the charge which is entrusted to you for Malik Sādiq, take care and be pleased not to act treacherously, and do not throw all this labour and trouble⁵ to the winds." I said:—"Oh, brother!⁶ where is Malik Sādiq here? my heart does not pay attention, why should I have patience? Let what may happen; (it matters not whether) I live or die, let me now enjoy the bliss." Mubārak was incensed, and threatened me, saying:—"Do not act like a child, now in an instant something (terrible) will happen;⁷ do you imagine that Malik Sādiq is a long way off, that you do not obey his commands?" At the time of our departure he first explained the matter in all its bearings.⁸ "If you hold to what he said,⁹ and convey her there safe and sound, then he, too, being a king, perhaps will look favourably on the trouble you have taken, and give her to you, then what a good thing that would be. Your mutual affection will endure, and a friend will be gained."¹⁰

Being at last much perturbed (in my mind) by his threats¹¹ and admonitions, I remained silent. We purchased two she-camels,¹² and mounting on panniers, we took the road to Malik Sādiq's country. As we were proceeding along¹³ on a plain, a sound of noise and clamour began to reach us. Mubārak said:—"Thanks be to God! our labour has turned out well;¹⁴ this is the army of the Jinns which has arrived." At length Mubārak, having joined¹⁵ them, asked, saying:—"Where are you bound for?"¹⁶ They said:—"The King has detached us for the purpose of coming out to meet you; we are now under your orders; if you will give the word, we will in an instant convey you into his presence." Mubārak said:—"Look! from what various toils God has brought us successful¹⁷ into the presence of the King. What need is there now of haste? If, which God forbid,¹⁸ any interruption should (now) occur, then our labour would be thrown away, and we should fall under the displeasure¹⁹ of the Asylum of the World."

¹ حفظ (hifẓ), "protection, guardianship;" from Arabic حفظ "to preserve." حفظ also means "memory." ² موندنا (Hind.), "to be shut, closed." Trans: موندنا "to shut."

³ Lit: "burying and shrouding;" from Arabic جمر "to make preparations" and كفن "to wrap in a winding sheet." ⁴ تہیچا (Hind.) "third." The third day after the death of a relation, on which oblations are offered by Muhammadans, and the flowers removed from the grave.

⁵ مشقت (mashaqqat), "labour, pains, toil;" from Arabic شق "to be distressing, difficult."

⁶ کا in Persian, means an old slave belonging to one's father. Also "an elder brother."

⁷ Lit: "of something something will happen."

⁸ Lit: "the ups and downs."

⁹ Lit: "if you will remain on what he said."

¹⁰ A Hind: Proverb. پیت (= prīti), "love, affection," and میت (= mitr), "a friend." ¹¹ ڈرنا "to frighten, threaten, &c." Causal of ڈرنا "to fear."

¹² سانڈنی "a female riding camel." The same as سارنی, which is the feminine of سار "a camel." سانڈ is "a bull".

¹³ For چلے چلے in the Urdu Text, read چلتے چلتے.

¹⁴ Note the idiom ہماری محنت نیک لگی "our trouble has turned out well."

¹⁵ ملنا (jul), from جلنا "to meet, be united." Is seldom used except in Comp: with ملنا.

¹⁶ Note the idiom کہاں کا ارادہ ہے "where are you going to?"

¹⁷ Lit: "red-faced;" from سرخ "red," and رو "face." Hence "successful."

¹⁸ خدا نے خواستہ lit: "God not having wished." خواستہ from Persian خواستن "to wish."

¹⁹ غضبی (= غضب), "anger, wrath;" from Arabic غضب "to be angry."

They all said —“ It is for you to decide in this matter , proceed forward in whatever manner you please.” Although we had every sort of comfort, yet we occupied ourselves night and day with travelling.¹

When we drew near, I having seen that Mubārak was asleep, placed my head on the feet of that delicate one, and began to tell her of the restlessness² of my heart, and my helplessness with regard to Malik Sādiq, with great entreaty and supplication, saying —“ From that day on which I beheld your portrait, I have looked upon sleep³ and food⁴ and comfort as unlawful⁵ in regard to myself, and now that God has shown this day to me, I still remain a mere stranger⁶” She began to say —“ My heart also is inclined⁷ towards you, what various troubles⁸ have you (not) undergone for my sake, and with what difficulties have you brought me (here) Remember God, and be pleased not to forget me, and see what will be disclosed from the curtain of invisibility⁹” After saying this, she wept so bitterly¹⁰ that she was choked¹¹ (by her sobs).¹² Here was I in this condition, and there that was her state (of distress). In the meantime¹³ Mubārak's slumbers were broken, and seeing us two lovers¹⁴ weeping, he began to cry, and said —“ Keep your minds at ease, I have with me an ointment, I will rub¹⁵ it on the body of this rose-bodied one, and from the smell of it, Malik Sādiq's heart will revolt,¹⁶ and it is probable that he will give her to you”

Having heard this plan of Mubārak's, my heart was encouraged¹⁷ I embraced and caressed him, and said —“ Oh, grandfather! thou art now in the place of my father Through thee my life also has been saved, now act in such a manner that my life may be preserved, otherwise I shall die of this grief” He gave me a vast amount of encouragement. When it was daylight, the noise of the Jinns began to reach us. I saw that several of Malik Sādiq's confidential attendants had arrived, and that they had brought two rich dresses¹⁸ for us, and with them was a sedan¹⁹ covered with a network of pearls Mubārak rubbed that oil over the delicate one, and after dressing and adorning her, he took her to Malik Sādiq When the King saw her, he bestowed much honour on me, and seated me with much respect, and began to say .—“ I will treat thee

¹ Note the idiom رات دن چلے سے کام تھا “we occupied ourselves day and night with travelling”

² قراری “restlessness, agitation” From قرأ “without,” and قرأ “rest,” which is from Arabic قرأ “to dwell, abide, rest” ³ خواب “sleep,” from Persian خوابیدن “to sleep”

⁴ حوش “eating and drinking, food,” from Persian خوردن “to eat, to drink”

⁵ حرام “forbidden, prohibited, unlawful,” from Arabic حرم “to prohibit”

⁶ Lit “then I have only remained a stranger.”

⁷ مائل “inclining to or towards,” from Arabic مال “to incline”

⁸ هرج “trouble, stir, bustle,” from Arabic هوج “to be tumultuous” هرج has no meaning, it is inserted to jingle with هرج

⁹ غيب “absence, invisibility, concealment,” from Arabic غاب “to be or become absent”

¹⁰ Lit “having gnashed her teeth, cried”

¹¹ For هچک in the Urdu Text, read هچکي For لگی لگی read لگی لگی

¹² Lit “she got hiccoughs” Not a very elegant expression, but typically Oriental

¹³ Note the idiom اس میں “in the meantime”

¹⁴ مشتاق “longing, yearning (for)” Hence “lover,” from Arabic اشتاق “to be or become desirous” ¹⁵ مل from ملدا (malnā), Hind “to rub, to rub down (as a horse)”

¹⁶ هت دانا “to move away on one side, to retreat, &c” (جي هت دانا سے) “the mind to be averse (to), to revolt (from)”

¹⁷ دھارس also written دھارس “firmness of mind, confidence, courage”

¹⁸ سرے پاؤ from سر “head,” and پاؤ “foot” Meaning a garment reaching from head to foot

¹⁹ چوڑول a kind of sedan with two poles

in such a manner as no one has ever treated anyone up to this day. The kingdom of thy father is indeed ready¹ (for thee), and, in addition,² thou art now in the place of a son to me." He was saying these kind things, when in the meantime that delicate lady also came into the presence. At the smell of that ointment his brain was suddenly³ overcome,⁴ and his state became changed.⁵ He was unable to support the pungency of that odour,⁶ and he got up and went outside, and called us both, and turning to Mubārak, he said — "How now, Sir! you have performed your agreement finely! I warned you⁷ that if you should act treacherously, you would fall under my displeasure. What⁸ is this smell? Now see what I will do to you."

Again he looked angrily at me, and frowning,⁹ said — "This is thy work!" And flying into a rage,¹⁰ he began to pour out a torrent of abuse.¹¹ At that time, I gathered from the language¹² that he used that he would perhaps cause me to be put to death. When I discovered this from his countenance, I washed my hands of my existence, and, despairing of my life, I snatched a sheathed dagger¹³ from Mubārak's waist-belt, and struck it into Malik Sādiq's belly.¹⁴ The moment the knife struck him, he doubled up and staggered. I was astounded and felt quite sure¹⁵ that he was dead. Then I thought in my mind that the wound was not so deadly¹⁶ (after all), what could be the reason of that? I was standing and looking on, when he, having rolled about on the ground, assumed the shape of a ball, and flew up towards the sky. He went up so high that at last he disappeared from our sight, then, after a moment, flashing like lightning, and babbling some meaningless words in his fury, he descended, and gave me such a kick that I staggered and fell flat on my back,¹⁷ and my life sank (within me). God knows how long it was before I recovered my senses; when I opened my eyes and looked (round), I was lying in such a jungle that there was nothing to be seen but acacias, caper bushes,¹⁸ and wild Be-trees. At that time my reason gave me no assistance as to what I should do, or whither I should go! I heaved a sigh of hopelessness, and took my way in one direction. If I saw the form of any human being anywhere, I asked him about Malik Sādiq,¹⁹ and he, thinking me to be a madman, replied — "I have never even heard his name."

¹ Lit "found, existing," from Arabic وجد "to be found, exist." Hence "ready, available." ² ملأه "in addition to," from Arabic أضاف "to be or become high."

³ یک یک "suddenly," from Persian یک "one." It also means "one by one, successively."

⁴ Lit "his brain became scattered" پراگنده is the Perfect Participle of Persian پراگندن "to scatter." Hence "distracted, &c." ⁵ Lit "and his condition became without condition."

⁶ Note the idiom ناب آس نام کی نه لا سکا "he could not endure the pungency of that odour."

⁷ Note the idiom میں نے خبردار کر دیا تھا "I had warned (you)."

⁸ For کیسی in the Urdu Text, read کیسی.

⁹ Lit "having taken out his eyes, he frowned."

¹⁰ طیش (not طیش, as printed in the Urdu Text), Lit "levity, lolly, from Arabic طيش "to be light or inconstant." Also, as above, "anger, rage."

¹¹ Lit "he began with his mouth to chatter evil and good."

¹² Lit "he began with his mouth to chatter evil and good" گفت is contracted from گفت "talk, &c." گفت from گفت "to speak." ¹³ سرخانی means "a sheathed dagger." غلاف "a sheath, scabbard."

¹⁴ Lit a vulgar word for "belly." It means "a pot-belly, pannicle."

¹⁵ مقرر as an Adj "settled, fixed," from Arabic قرر "to settle, fix." As an Adv, as above, "certainly, assuredly."

¹⁶ Lit "a mortal wound," from زخم "a wound," and کاری from کار "work, business, &c."

¹⁷ Lit "on my four shoulders."

¹⁸ Lit is really the fruit of the 'kail' or 'kail,' which is a thorny leafless shrub which grows in deserts, and is eaten by camels (The Opuntia is a phylla).

¹⁹ Lit "I asked him Malik Sādiq's name."

One day, having ascended a mountain, I also formed the intention of throwing myself down and destroying¹ myself. Just as I was on the point of falling,² that same veiled horseman,³ the possessor of (the sword) Zū-l-faḡār,³ arrived, and said:—"Why art thou throwing thy life away? Every (sort of) grief and pain happens to man;⁵ thy bad days have now passed, and thy good ones arrived; proceed quickly to Rūm. Three persons like thee have preceded thee; join them, and meet the Sultān of that place; you five people will obtain your object in the very same place." This is the story of the adventures of this Fakir, which he has related. At last, by the happy tidings of my lord, the Solver of difficulties,⁶ I have come and arrived in the presence of the spiritual guides,⁷ and I have also obtained the honour of waiting on⁹ the King, the Shadow of God.⁸ It is necessary that the minds of all should now be at ease."

This conversation was still continuing between the four Darweshes and the King, when in the meantime a eunuch came running from the seraglio of the King and performed his congratulatory¹⁰ obeisance¹¹ before the King, and made representation, saying:—"At this time a Prince has been born, before whose beauty the sun and moon are ashamed." The King was astonished,¹² and asked:—"Apparently no one was pregnant, in whose pregnancy¹³ has this son appeared?" He made respectful representation, saying:—"The female slave Māh-rū,¹⁴ who had for a long time fallen under the royal displeasure, and like the friendless was remaining in a corner, and near whom no one was going through fear, nor inquiring after her condition, on her this divine grace has descended, so that a moon-like son has been born from her womb."

The King was so delighted that it seemed probable that he would die of joy.¹⁵ The four Fakirs uttered many benedictions, saying:—"Well, Sir!¹⁶ may thy house be populated, and may his footsteps be auspicious, and may he grow up to old age under thy shadow." The King said:—"This is the blessing¹⁷ of your footsteps, otherwise indeed this thing had never even occurred to my imagination: if you will give me permission, I will go and see (him)." The Darweshes said:—"In the name of God, be pleased to go." The King went to the seraglio, and took the Prince on his lap, and returned thanks at the shrine of the All-Cherisher,¹⁸ and his mind was tranquillised.¹⁹ He immediately clasped the child to his breast, and brought it and placed it at the feet of the Fakirs.²⁰ The Darweshes

¹ ضائع "perishing, becoming lost or destroyed;" from Arabic ضاع "to perish."

² For گرے in the Urdu Text, read گرے.

³ ذوالفقار lit: "possessor of the joints of the back;" from Arab: ذو "possessed of," ال "the," and فقر "joints of the back (Plural of فقر)." Was a sword belonging to Muhammad, which he bequeathed to 'Alī. ⁴ برقع پوشی see note 3 on page 165.

⁵ Lit: "on man, pain, affliction, all happens." ⁶ مشکل کشا "the solver of difficulties;" from مشکل "difficulty," and Persian کشادن "to open, solve, reveal."

⁷ مرشد "a spiritual guide;" from Arabic رشد "to take a right way or course."

⁸ "The shadow of God." An epithet applied to Kings. Here refers to King Azād Bakht.

⁹ ملازمت "assiduity, diligence, service;" from Arabic لزوم "to be assiduous."

¹⁰ Lit: "may it be auspicious."

¹¹ تسلیمات "salutations, greetings." Plural of تسليم, which is from Arabic سلم "to be safe."

¹² متعجب (mata'ajjib), "astonished;" from Arabic عجب "to wonder." ¹³ برج حمل A play on words. "Burj-i-ḥaml" = "the constellation of pregnancy," and "burj-i-ḥamal" = "the constellation of the sign Aries," from which the sun rises.

¹⁴ ماه رو meaning "moon-faced." ¹⁵ شادي مرگ "death from joy, or an easy painless death."

¹⁶ بابا lit: "father, grandfather, &c." A respectful form of address used by beggars to the master of the house. ¹⁷ بركت lit: "increase." Hence "abundance, prosperity."

¹⁸ پروردگار "the Cherisher, Provider." An epithet of God. From Persian پرورد "to cherish."

¹⁹ Lit: "his liver cooled down." ²⁰ For فقرون in Urdu Text, read فقیرون.

having recited benedictions, performed exorcisms¹ (to drive away evil spirits). The King made preparations for a feast. Double² music began to be played. He opened the doors of the treasury,³ and by his great liberality,⁴ he made him who was (before) in want of a cowrie, the master⁵ of a lakh. To all the pillars of the State orders were issued conferring on them double grants of land and dignities. The whole of the troops received a gratuity of five years' pay. On the patriarchs⁶ and great men grants for subsistence⁷ and grants of land under the royal seal⁸ were conferred. The cups of the indigent, and the cocoanut shells of the mendicants⁹ were filled with a mixture¹⁰ of gold and silver coins, and three years' land-tax was remitted to the peasantry, so that whatever they should sow or plant, they could take up, and convey both shares¹¹ to their own houses.

Throughout the whole city, in the houses of soldiers and civilians,¹² wherever you looked, there was merrymaking and dancing going on. Through joy everyone, low and high, had become the reigning king. All of a sudden, in the very midst of the rejoicings, there rose from the interior of the female apartments the noise of weeping and beating the breast. Female slaves and Turkish women, and armed female servants, and seraglio attendants, and eunuchs came forth, throwing dust on their heads, and said to the King:—"When, after washing and bathing the Prince, they had put him in the nurse's lap, a piece of cloud came and enveloped the nurse. After a moment, when we looked, the nurse¹³ had fallen down insensible, and the Prince had disappeared. We do not know what calamity has burst on us." The King was amazed on hearing of these marvellous occurrences,¹⁴ and lamentation arose throughout the whole country. For two days, not a cooking-pot was put on the fire in anyone's house; they were mourning for the Prince, and drinking their own blood. In short, although they were tired, of their existence, they continued to live in this manner.

When the third day arrived, that same cloud¹⁵ again appeared, and brought with it a jewelled cradle covered with a network of pearls. It placed the cradle in the seraglio, and then dissolved into thin air.¹⁶ The people found the Prince in it, sucking¹⁷ his thumb. The Queen quickly taking his calamities upon herself, took him up in her arms, and pressed him to her breast. She saw then that he had on his body¹⁸ a frock made of the finest muslin,¹⁷ with a fringe of pearls sewed on to it, and over that he wore a bib of brocade, and on his hands and feet were bracelets set with jewels, and round his neck was a necklace of nine gems; and a child's rattle, a coral,¹⁹ and a jewelled clapper were placed there. All

¹ *جهاز پھونک* an incantation to drive away evil spirits. From *جهازنا* "to clean, sweep," and *پھونکنا* "to blow (with the mouth)." ² *دوہرا* (Hind:), "double, twofold, twice as much."

³ *Lit*: "he opened the mouth of the treasury." ⁴ *داد و دہش* "liberality, bounty;" from Persian *دادن* "to give," and *دہ* root of the same Verb. ⁵ *پتی* (Sans:), "master." *لکھ پتی* "owner of a lakh, a millionaire."

⁶ *مشایخ* Arabic Plural of *شیخ* "elder, holy person, patriarch." ⁷ *معد معاش* "means of subsistence;" from *مدد* "assistance," and *معاش* "living, life, subsistence." (From Arabic *عاش* "to live.") ⁸ *آلتیغا* (Turkish), means "the royal seal;" from *آل* "red," and *تیغا* "a stamp." Hence a grant under the royal seal (of land, &c.) ⁹ *تکرگدا*

note 10 on page 165. ¹⁰ *کھچرتی* a dish made of dahl and rice. Hence "a mixture."

¹¹ Meaning that they were allowed to keep the Government's share of their produce as well as their own. ¹² *ہزار پزوی* "military and civil, soldiers and tradesmen;" from *ہزار* "a thousand," and *بزار* "a market." ¹³ *انگا* "nurse, nurse-maid." (*آپا*).

¹⁴ *تعجبات* "wonders, marvels." Plural of *تعجب*, which is from Arabic *عجب* "to wonder."

¹⁵ *بادل* is the Hind: *Syn*: of Persian *ابر* "a cloud." ¹⁶ *Lit*: "itself became air."

¹⁷ *آب روان* *Lit*: "flowing water;" from Persian *آب* "water," and *روان* from *رفتن* "to go."

¹⁸ *Lit*: "on his neck." ¹⁹ *چسپنی* "a thing for children to suck, a child's coral;" from *چسنا* "to be sucked," the Transitive of which is *چوسنا* "to suck."

through joy, began to walk round and round¹ (the Prince), and to utter benedictions saying :—" May thy mother's heart remain at ease,² and mayest thou live to be an old man."³

The King caused a large new palace to be built, and having caused carpets to be spread (in it), he placed the Darweshes there. When he was at leisure⁴ from the affairs of government, he used to come and sit (with them), and he used to show them every kind of care and attention.⁵ But on the day of the new moon of every month (*lit* : moon), on Thursday, that same fragment of cloud used to come and take away the Prince. Two days afterwards it used to bring back curious playthings,⁶ and rarities of every country, and of every kind, together with the Prince, from beholding which the reason of man was⁷ amazed. In this same manner the Prince arrived happily at his seventh year.⁸ On his very birthday,⁹ King Āzād Bakht said to the Fakirs :—" Holy men of God! nothing is known as to who carries off the Prince, and restores him again, it is a very extraordinary thing; let us see what the upshot of this will be." The Darweshes said :—" Do one thing; write a friendly¹¹ letter¹⁰ to this effect, and put it into the Prince's cradle¹² :—" 'Seeing your kindness and affection, my heart also desires to meet you. If you will be pleased, in the way of friendship,¹³ to inform me of your circumstances, then my mind will be at ease, and my perplexity will be completely dissipated.' " The King, in accordance with the advice of the Darweshes, wrote¹⁴ a letter to that effect¹⁵ on paper sprinkled with gold,¹⁴ and placed it in the golden cradle.

The prince disappeared in accordance with his former custom. When it was evening, Āzād Bakht came and sat down on the bedding of the Darweshes, and began a conversation.¹⁷ A folded paper came and fell near the King; he opened and read it, and found it to be an answer to that same letter (of his). There were only two lines¹⁸ written in it, which were :—" Please to consider me also as anxious (to meet you), a throne goes for your conveyance. If you will now be pleased to honour me by coming, it will be better. Let us meet together; all things necessary for pleasure and mirth¹⁹ are prepared,²⁰ your Majesty's place only is vacant." King Āzād Bakht, taking the Darweshes with him, seated himself on the throne. That throne, like the throne of His Majesty (King) Solomon,

¹ واري پھري going round a person, or waving any thing round the head of a person, as a sign of being an offering for his or her welfare. ² Lit : "may thy mother's stomach remain cool."

³ آژا has no meaning here. Platt, however, gives بوزھا آژا as being the same as بورھ بڑا "an elder, superior, respectable old man," on what authority I do not know.

⁴ For فراغت ہوئی in the Urdu Text, read فراغت ہوئی

⁵ خبر گیری "taking care (of), looking (after)," from خبر cure, &c." and گیر root of Persian گرفتن "to take." ⁶ کھلونا "a plaything;" from کھلونا Double Causative of کھیلنا "to play."

⁷ For ہوجانی in the Urdu Text, read ہوجانی. ⁸ Lit : "he put his foot into his seventh year."

⁹ سالگرہ (Persian), lit : "year-knot, age-knot;" a knot being tied on a piece of string on a child's birthday, as a record of its age"

¹⁰ Lit : "a piece;" from Arabic شق "to tear." Hence "a letter."

¹¹ شوقیہ "affectionate, loving;" from Arabic شوق "to excite desire."

¹² گہوارہ is the Persian Syn : of Hind : پنکھولا "a child's cradle."

¹³ For دوستی in the Urdu Text, read دوستی. ¹⁴ افشانی کاغذ paper sprinkled with gold; from Persian افشاندن "to scatter." ¹⁵ زر "gold," is understood before افشانی

¹⁶ عبارت "style, composition, &c." From Arabic عبر "to cross, &c."

¹⁷ ترقیم "writing, noting, marking;" from Arabic رقم "to mark, stamp."

¹⁸ کلمہ and کلام both mean "speech, discourse;" from Arabic کلم "to speak."

¹⁹ سطر "a line, row," also "ruling (a line);" from Arabic سطر "to write, to rule (a line)."

²⁰ طرب "joy, mirth;" from طرب "to be affected with emotion."

²¹ مہیا (muhaia), "arranged, prepared;" from Arabic ہیا "to set in order."

moved through the air. Proceeding along, they arrived and alighted at a place where they saw a magnificent building and preparations (for a banquet), but they did not know whether there was anyone there or not. In the meantime, someone drew a needle dipped in the collyrium of Solomon through the eyes of ¹ each of the five of them. Two tear-drops trickled ² (from the eyes of each of them), and they beheld an assembly of fairies, who, for the purpose of receiving them, were standing holding rose-water sprinklers, ³ and who were wearing dresses of different colours.

Āzād Bakht went forward. On both sides thousands of the children of the fairies were standing respectfully, ⁴ and in the centre ⁵ a throne made of emeralds was placed, on which Malik Shahbāl, the son of Shāhrukh, was seated ^{6a} in great pomp ⁶ supported by pillows, and a fairy-born girl sat before him, who continued playing with Prince Bakhtyār; ⁷ and on both sides chairs and benches were arranged in rows, on which the nobles ⁸ of the fairies were seated. Immediately Malik Shahbāl saw the King, he rose to his full height, ⁹ and descending from the throne, he embraced him, and taking his hand in his, he brought him and seated him beside himself on the throne, and a very friendly ¹⁰ and affectionate conversation began between them. The whole day laughter, pleasure, and feasting, and an entertainment of fruit and perfumes, continued, and music was listened to. The next day, when the two Kings again met, Shahbāl questioned the King as to the circumstances of his having brought the Darvishes with him.

The King gave a detailed account of the histories of the four mendicants ¹¹ as he had heard them, and made intercession for them, and asked for assistance, saying:—"They have undergone so much toil and affliction, ¹² and if now by your Majesty's favour, they obtained their several objects, then it would be a most meritorious action, and this sincere friend ¹³ also will remain grateful ¹⁴ all his life; by your Majesty's favourable regard, the rafts of all of them will cross the stream." ¹⁵ Malik Shahbāl, having heard this, said:—"With my head and eyes! ¹⁶ I shall not fail ¹⁷ in (obeying) your commands." Having said this, he looked with an angry ¹⁸ glance towards the Devs and fairies, and wrote letters to the great Jinns, who were chiefs of various places, to this effect:—"Immediately you see this mandate, transport yourself into my illustrious ¹⁹ presence; should there be delay ²⁰ in anyone's coming,

¹ After پانچون, for ک in the Urdu Text, read کی ² بوند (Hind:), "drop." ³ بوند بوند "drop by drop." ⁴ بوند تپکنا "to trickle." ⁵ گلاب پاش "rose-water-sprinkler;" from Persian گلاب "rose-water," (گل "rose," and آب "water,") and پاشیدن "to sprinkle, scatter."

⁶ مؤدب (muaddab), "courteous, polite, respectful;" from Arabic ادب "to teach, discipline."

⁷ صدر "the highest part, first place (in an assembly, &c.)" Also "principal, foremost;" from Arabic صدر "to issue, proceed." Hence the word "Sudder Bazaar."

⁸ For بیتا in Urdu Text, read بیگنا. ⁹ تزکی a Turkish word, meaning, "pomp, dignity."

Syn: شوکت — شان. ¹⁰ King Āzād Bakht's son. ¹¹ بختیار means "fortunate."

¹² عیلة lit: "prop, stay, support." Hence "a lord, nobleman;" from Arabic عمد "to prop, support." ¹³ Lit: "his cyprus stature." ¹⁴ تپاک (Persian), "warmth, ardour, solicitude, &c."

¹⁵ بے نوا "in want, poor;" from بے "without," and نوا "wealth, opulence."

¹⁶ مصیبت "misfortune, calamity;" from Arabic اصاب "to descend, fall from above."

¹⁷ مخلص "sincere, loyal;" from Arabic خلص "to be or become pure or clear."

¹⁸ گذار "grateful;" from شکر "thanks" (which is from Arabic شکر "to thank"), and گذار "paying, performing;" from Persian گذاردن. ¹⁹ Meaning of course, "they will all obtain their objects."

²⁰ Meaning: "I will use every effort to fulfil your request." ²¹ قاصر "falling short of, failing, defective;" from Arabic قصر "to be short (of)." ²² گرم here means "stern, angry."

²³ پور نور lit: "full of light;" from Persian پر "full," and نور "light."

²⁴ توقف (tawuquf), "delay, stopping, pausing;" from Arabic وقف "to stand, stop," -

then he will be punished,¹ and shall come as a prisoner, and whoever has a descendant of Adam,² whether man or woman, let him bring him or her with him. And if anyone shall keep (such person) concealed, and it subsequently³ becomes known, then his wife and children shall be crushed (to death) in an oil-press, and neither his name, nor any trace of him shall remain."

Devs were despatched with this mandate in all directions, (whilst) here a warm intimacy arose between the two Kings, and words of friendship⁴ began to be interchanged. In the meantime, Malik Shahbāl, addressing⁵ himself to the Darweshes, said:—"I myself⁶ also had a great desire of having a child, and I made this vow in my mind, that if God should give me a son or a daughter, then I would marry (him or) her into the family of a King, a descendant of Adam, in whose house a child shall be born.⁷ After making this resolve,⁸ I became aware that the Queen was pregnant. At length, (eagerly) counting the days and the hours, and the months, her days were fulfilled, and this daughter was born. In accordance with my vow, I ordered the people of the Jinns to search, saying:—"Seek diligently⁹ in the four quarters of the world, and in whatever king or emperor's house a son may be born, take him up just as he is,¹⁰ and bring him quickly with care."¹¹ Immediately, in accordance with the command, the fairies dispersed in all directions, and after some delay, they brought this Prince to me.

"I returned thanks to God, and took him on my lap, and an affection for him, stronger (even) than that for my own daughter, sprung up in my heart. My mind did not wish to allow him to be for a moment out of my sight, but I was sending him back on this account, that if his parents should not see him, then what a state would be their's. I have therefore been sending for him once every month, and have sent him back after keeping him near me for a few days. If it please the Most High,¹² now that you¹³ and I have met, I will celebrate his marriage.¹⁴ Death and life¹⁴ are the inevitable fate of all (alike).¹⁵ Well! while yet living,¹⁶ let us see their marriage-chaplets."¹⁷

King Āzād Bakht¹⁸ having heard these words of Malik Shahbāl's and having seen his good qualities, was excessively pleased,¹⁹ and said:—"At first, on account of the disappearance of the Prince, and

1 Lit: "then he will receive his own punishment."

2 آدم زاد "human being;" from آدم Adam (whence آدمي "man"), and Persian زادن "to be born."

3 ثانی الحال lit: "another time, a second time;" from ثانی "second," ال "the," and حال "time, &c."

4 اختلاط lit: "the state of being mixed;" from Arabic خلط "to mix." Hence "union, friendship, close intimacy."

5 مخاطب "addressing, accosting;" from Arabic خاطب "to talk or converse with."

6 For نین in the Urdu Text, read نئین.

7 لڑکا is here used as of common gender to mean a son or a daughter.

8 نیت "intention, design;" from Arabic نوى "to intend, &c."

9 جستجو "search;" from Persian جستن "to seek," and جو root of the same Verb.

10 بجنس lit: "in kind, in detail." Here it means, "just as he is."

11 احتیاط "caution, care;" from Arabic حوط "to be cautious."

12 انشا الله (in-shā allahū), Lit: "if God wills."

12a For تمہارے in Urdu Text, read تمہارے.

18 کنخدا ئی vide note 13 on page 166.

14 حیات "life;" from Arabic حیى "to live." 15 Lit: "death and life are lying attached to all."

16 Note the idiom جیتے جی "while yet alive, during one's lifetime."

17 سہرا a wreath worn on the head by the bride and bridegroom during the marriage ceremony.

18 For آزا بخت in the Urdu Text, read آزاد بخت. آ also should be omitted.

19 محظوظ "happy, pleased, delighted," from Arabic حظ "to be fortunate."

his (subsequent) return, very strange kinds of fears used to come into my mind, but I have now been re-assured on hearing your Majesty's conversation. This boy is now your's, be pleased to do as seems good to you." In short, the association of the two Kings remained like that of sugar with milk, and they took their pleasure (together). In the course of ten or five days, the great Kings of the rose-garden¹ of Iram,² and of the mountainous country,³ and of the islands, [for the purpose of summoning whom people had been detached], all came and presented themselves before the King. He first gave orders to Malik Sādiq, saying:—"Produce whatever descendant of Adam thou hast in thy possession." He with excessive grief and anger, being without resource, produced that rose-cheeked⁴ one. Then from the King of the country of 'Ummān,⁵ he demanded the Princess⁶ of the Jinns [for whose sake the Prince of the country of Nimroz, the rider of the bull, went mad].⁷ He also, after many excuses and evasions,⁸ produced her. When he asked for the daughter of the King of the Franks and for Bihzād Khān, all positively⁹ denied¹⁰ (having them), and began to swear by His Majesty (King) Solomon.

At last, when it came to the turn of the King of the Red Sea¹¹ to be interrogated, then he hung his head and remained silent. Malik Shahbāl gave him encouragement, and adjured him, and held out hopes to him of promotion, and he also menaced and threatened¹² him. Then he also, having joined his hands, began to make representation, saying:—"Peace be to thee, oh, King! The fact of the matter is this, that when the King came to the river for the purpose of meeting¹³ his son, and the Prince in his haste plunged his horse into the stream, I had by chance sallied forth that day for the purpose of amusement and hunting. I passed by that place,¹⁴ and having halted my retinue I remained looking at this scene. In the meantime, the Princess also took her mare into the river. When my gaze fell on her, my heart got beyond my control,¹⁵ and I ordered the fairies to bring the Princess together with the mare. Bihzād Khān urged his horse in after her, and when he also began to sink, I approved of his bravery¹⁶ and manliness,¹⁷ and caused him¹⁸ also to be quickly¹⁹ seized, and taking those two with me, I turned back my retinue, so they both are now safe and sound with me."

After stating these circumstances, he summoned both of them into his presence, and (Malik Shahbāl)

¹ گلستان "a rose-garden;" from Persian گل "a rose," and ستان an affix signifying "place."

² Gardens said to have been made in Arabia Felix in ancient times by one of the giant kings.

³ کوهستان "mountainous country;" from Persian کوه "a mountain," and ستان as in note 1 above. ⁴ گل‌عذار "rosy-cheeked;" from Persian گل "a rose," and عذار (not عزار as printed in the Urdu Text), "cheek, face."

⁵ عمان the southern coast of Arabia, extending from the entrance of the Persian Gulf to Aden.

⁶ For شہزادی in the Urdu Text, read شہزادی.

⁷ The bracket in the Urdu Text should be closed after بنا تھا.

⁸ عذر and معذرت both mean "excuse, apology, pretext," and are derived from the same root, Arabic عذر "to excuse." ⁹ پاک lit: "pure, clear, &c." Here it means "positively."

¹⁰ منکر "denying, rejecting;" from Arabic انکر "to deny, reject."

¹¹ قازم the name of a town (Ulysses) situated near Mount Sinai. بحر قلزم or قازم the Red Sea. ¹² دھڑکا "alarming, intimidating, bullying;" from دھڑکانا "to frighten."

¹³ For استقبال in the Urdu Text, read استقبال. ¹⁴ Note the idiom آئی جگہ میرا گذر ہوا "I passed by that spot." ¹⁵ Lit: "my heart got without control."

¹⁶ دلاوری "bravery, hardihood;" from Persian دل "heart," and آوردن "to bring."

¹⁷ مردانگی "manliness, courage;" from مردانہ "manly," which is from مرد "a man."

¹⁸ The word کو printed in the Urdu Text after آسکر should be omitted.

¹⁹ ہاتھوں ہاتھ "quickly, expeditiously." Lit: "hand over hand."

made great search for the daughter of the Sultan of Syria, and he questioned¹ all (both) with sternness and with kindness, but no one acknowledged² having her, nor would they tell her name and place of abode. Then Malik Shahbāl asked, saying :—“Is there any King or Chief still absent, or have they all come?” The Jinns made representation, saying :—“Asylum of the World! all have come into the presence but one, Musalsal Jādū [who, by the art of magic, has built a fort in the fastnesses³ of Mount Caucasus]. He has not come on account of his pride, and we, your slaves, have not the power to bring him by force. It is a very strong place and he himself is a great devil.”

On hearing this, Malik Shahbāl was incensed, and he detached a fighting force of Jinns and 'Ifrits⁴ and fairies, and gave them commands, saying :—“If he presents himself by fair means,⁵ and brings that Princess with him, it is well.⁶ Otherwise, overthrow him,⁷ and tie his hands behind his back and bring him, and after demolishing⁸ his fort and desolating⁹ his country, cause it to be ploughed up by asses.” Immediately on the order being issued such an army started forth,⁹ that in the space of half a day they subdued¹¹ that frantic and furious rebel,¹⁰ and seized and brought him, and placed him standing in the royal presence with his hands tied. However much Malik Shahbāl rebuked¹³ him and questioned him, yet that haughty¹² one would give no answer but a denial.¹⁴ At length (the King) became incensed, and gave orders, saying :—“Sever this reprobate¹⁵ limb from limb,¹⁶ and after flaying him, fill his skin with chaff.” He then appointed an army of fairies to go to Mount Caucasus, and to search everywhere (for the Princess), and to find her. That army which was thus deputed, having also sought for the Princess, brought her back, and conveyed her into the royal presence. All those prisoners and the four Fakirs, seeing the authority and justice of Malik Shahbāl, uttered benedictions, and were glad. King Āzād Bakht also was very much rejoiced. Malik Shahbāl then said :—“Cause the men to enter the private apartments, and send the women into the royal seraglio, and give orders for mirrors to be fastened up¹⁷ in the city, and let marriage preparations be quickly made.” (The preparations were made with such expedition) that you might say the order (of Malik Shahbāl) was anticipated.¹⁸

One day, having chosen a fortunate hour and an auspicious moment, he tied the marriage-knot between the Prince Bakhtyār, and his own daughter¹⁹ Raushan Akhtar ;

1 استفسار “seeking information, interrogation;” from Arabic فسر “to declare, explain.

2 حامی lit: “protector, defender;” from حما “to protect.” Also “assurance, confirmation.” حامی بهرنا “to acknowledge, confess.”

3 پردہ lit: “screen, shelter, &c.” Here it may be translated “fastness, recess (in a mountainous country).”

4 عفریت a wicked or malignant demon or spirit. From Arabic عفر “to roll in the dust, &c.”

5 Note the idiom راستی مین “by fair means.” راستی “rectitude, justice, &c.”

6 قیہا Arabic (fa-bi-hā), lit: “then be it so.” Hence “well and good. Excellent! Bravo!”

7 Lit: “turn him upside down.”

8 نیست و نا بود (Persian), lit: “it is not and it was not” Hence “to exterminate, desolate, &c.”

9 Note the idiom ایسی کثنی فوج روانہ ہوئی “such a large army set out.”

10 سرکش “refractory,” lit: “rearing the head.” From سر “head,” and Persian کشیدن “to draw, &c.” 11 Lit: “having put a ring in his ear.”

12 مغرور lit: “deceived, made to desire what is vain or false;” from Arabic غر “to deceive.” Hence “arrogance, presumption.”

13 سرزنش lit: “striking the head;” from Persian سر “head,” and زدن “to strike.”

14 Lit: “except ‘no,’ he gave no ‘yes’.” 15 مردود lit: “rejected;” from Arabic رد “to reject.” Hence “reprobate, &c.” 16 Lit: “make each of his joints separate.”

17 In token of public rejoicing. 18 Lit: “it might be said the order was delayed.”

19 For بیگم in the Urdu Text, read بیٹی.

and he wedded the son¹ of the merchant of Yaman to the Princess of Damascus; and married the Prince² of the country of Persia to the Princess of Basra; and joined³ the Prince³ of Ajam to the Princess of the Franks; and gave the daughter of the King of Nîmroz to Bihzād Khān; and consigned the Princess of the Jinns to the Prince of Nîmroz; and he celebrated the nuptials of the Prince⁵ of China with that old Persian's daughter [who had been in the possession of Malik Sādiq]. Each disappointed one⁶ obtained his object and wish⁷ by means of Malik Shahbāl. After that he commanded a feast for forty days, and they remained engaged⁸ night and day in pleasure and festivity.

At length, Malik Shahbāl, having bestowed on each of the Princes rarities and curiosities, and given them wealth and property, dismissed everyone to his own country. All started with joy and with their minds at ease, and arrived well and safely, and began to govern their kingdoms. Only⁹ Bihzād Khān and the merchant's son of Yaman chose to remain of their own accord¹⁰ with¹¹ King Āzād Bakht. At last (the latter) made the merchant's son of Yaman the comptroller of his household,¹² and (he appointed) Bihzād Khān to be the Commander of the army of the Prince, the possessor of auspicious fortune, that is to say, Bakhtyār. As long as they lived,¹³ they remained in happiness.

Oh, God! In the same manner as these four Darweshes, and the fifth, King Āzād Bakht, attained their desires, of Thy grace and favour fulfil in this very same manner the heartfelt desire of every disappointed one. (I pray this) for the sake of¹⁴ the Five holy persons,¹⁵ the Twelve Imams,¹⁶ and the Fourteen innocents¹⁷ (may blessing¹⁸ and peace rest upon them.) Amen! Oh, God, of all worlds!

EPILOGUE.¹⁹

When by the favour of God, this book reached its conclusion,²⁰ it occurred to my mind that I would give it such a name that the date could be made out from it also. When I made a calculation, then (I found) that I began to tell (the story) at the end of the year twelve hundred and fifteen of the Hijrah. On account of my want of leisure, it was (not) finished (until) the beginning of the year twelve hundred and seventeen. I was

¹ The first Darwesh. ² The second Darwesh. ³ The third Darwesh.

⁴ منسوب "connected, allied, betrothed;" from Arabic نسب "to refer (to), connect (with)."

⁵ The fourth Darwesh. ⁶ نامراد *lit*: "having the desires unrealized;" from نا "not," and مراد "desire, &c." Hence "disappointed, unsuccessful."

⁷ مراد "what is wished or desired, desire, intention;" from Arabic اراد "to seek, desire."

⁸ مشغول "busied, occupied, employed;" Pass: Part: of Arabic شغل "to busy, occupy."

⁹ *ایک* is here used adverbially for "only." ¹⁰ Note the expression اپنی خوشی سے "of their own accord." ¹¹ رفاقت "companionship, society, friendship;" from رفیق "a companion," which is from Arabic رفيق "to be a companion."

¹² خانسلمان *lit*: "master of the stores;" from خان "master," and سامان "stores, &c." Hence "steward, comptroller, major-domo." ¹³ For جینے in the Urdu Text, read جیتے.

¹⁴ طفیل "a companion, humble follower." *Dini*: of طفل "a child;" from Arabic طفل "to be soft or tender." ¹⁵ به طفیل or به طفیل means "through the merits or agency of."

¹⁶ پنچتن پاک (panj-tan-i-pāk), *lit*: "the Five pure bodies." They are:—1. Muhammad. 2. His daughter Fāṭimah. 3. His son-in-law 'Alī. 4 & 5. His grandsons, Hasan and Husain.

¹⁷ دوآزدہ *lit*: "twelve." ¹⁸ *Vide* note 5 on page 2, دوآزدہ is the Persian for "twelve."

¹⁹ مصوم "defended, protected, an innocent;" from Arabic مصم "to defend, protect." The Fourteen innocents were the children of Hasan and Husain. ²⁰ خاتمة "compassion, mercy (of God);" from Arabic صلی "to pray." ²¹ خاتمة "end, conclusion, epilogue;" from Arabic ختم "to seal."

²² اختتام "finishing, conclusion;" from the same root as خاتمة.

thus reflecting, when my heart said :—“ ‘ Bāgh o Bahār ’ is a good name, (since) both the name and the date can be found out from this ¹ ; ” then I gave it this very name. Whoever may read it, he will, as it were, walk about in a garden ; moreover, a garden is subject to the inclemencies ² of autumn, and this (book) is not. It will always remain blooming.

¹ *Vide* Platt's Hindustani Grammar, Page 18, for the numerical value of the letters in the Urdu alphabet.

² **آفت** *lit* : “ calamity, misfortune.”

³ *Lit* : “ it has become finished.” **شد** Perfect Tense of Persian **شدن** “ to be or become.”